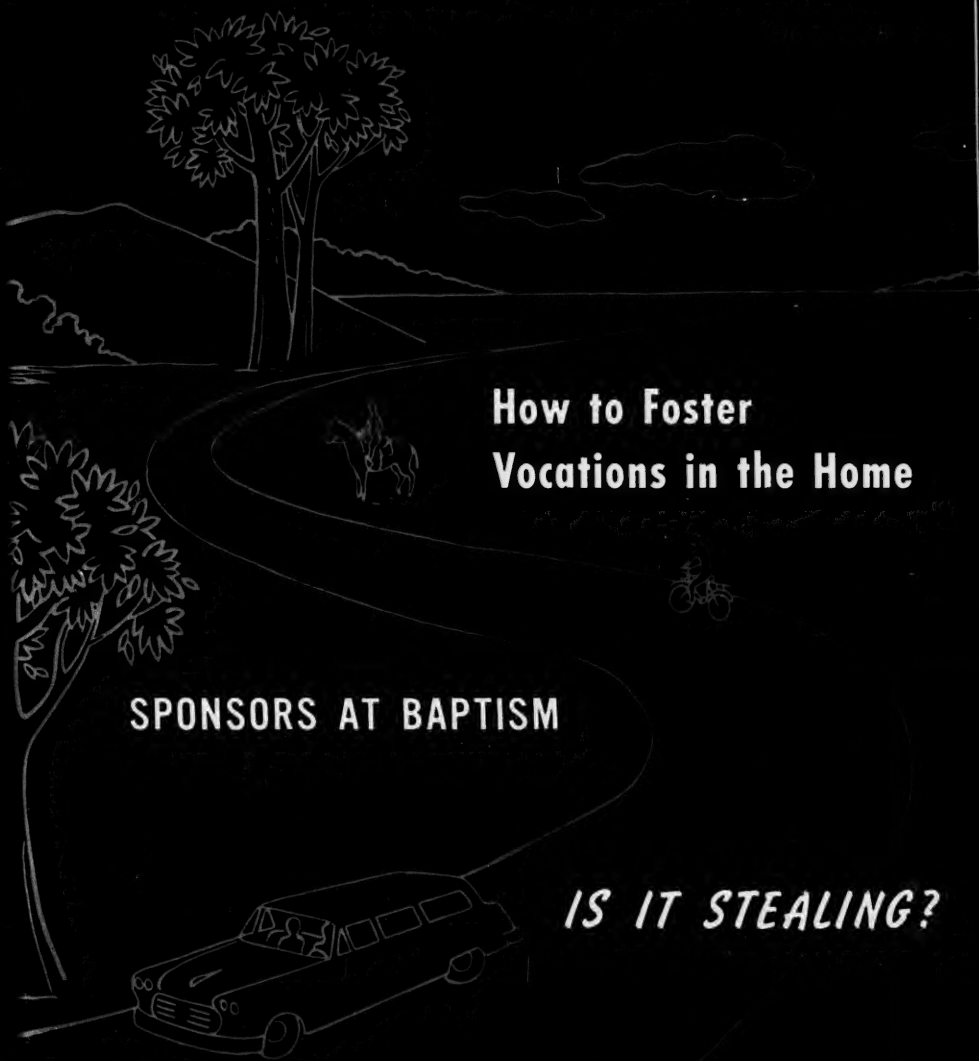


# LIGUORIAN



**How to Foster  
Vocations in the Home**

**SPONSORS AT BAPTISM**

***IS IT STEALING?***

**Fair Share in Education**



# THE Liguorian

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of Truth, Justice,  
Democracy and Religion,  
and to All That  
Brings Happiness to  
Human Beings*  
•

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**THE LIGUORIAN**

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# How to Foster Priestly and Religious Vocations in the Home

*No one can guarantee to any Catholic family that God will choose one or more of its sons or daughters for His special work. But it can be said that ordinarily God chooses His own only from families like the following.*

**T**OO many Catholic parents seem to be of the opinion that there is nothing they need do or can do to foster vocations to the religious and priestly life in their children. Indeed, as has been seen in a previous article, there are those who have no qualms about raising obstacles to the recognition of such vocations in their children and, in one way or another, propagandizing against them.

It always remains true that a vocation to the higher life is a gift or a special grace of God. Therefore parents must never use pressure or force or fear or authority to make one of their children enter a semi-

nary or a convent or a monastery. At the same time, it must be remembered that God uses human and natural means for disposing boys and girls for the reception of the grace of a special vocation. The most important of these natural and human means are the conduct, the attitudes, the convictions, the practices of Catholic mothers and fathers in and outside their home.

So, if the question is asked, how can Catholic homes foster vocations to the priesthood and the religious life, that is, how can they assist a child to recognize such a vocation and then courageously to follow it? — we should have to list the following elements as of major importance.

## 1. Full, rich, family Catholic living

This involves many things. First, it means an obvious and frequently expressed gratitude to God for the tremendous privilege of possessing the one true faith. It means that the home is built around a love of Christ and loyalty to His will, together with

a strong devotion to His Immaculate Mother. It means that the parents see and daily help their children to see in the Church and the Mass and the sacraments and prayer the perfect means of union with God. It means that the home itself will contain many reminders that it is dedicated to God the Father and dependent on God the Son for the happiness and salvation of all who live within its walls.

This may seem to be a very general picture of rich, full, family Catholic living. Yet a moment's self-examination will reveal to many Catholic parents that this is not a picture of their home. Wherever it is not, it will be most difficult for growing sons and daughters to feel the attraction of an even fuller Catholic life, one in which they will be asked to dedicate every moment to God and the service of their fellow man. In homes that are not thoroughly Catholic, the priesthood and religious life will rarely have an appeal for the children.

## **2. Early and constant training of children in the virtues of obedience and sacrifice**

The priesthood and the religious life are merely an extension or enlargement of the spiritual principle of obedience as it applies in some measure to all human beings in any walk of life. No one can save his soul without practicing obedience in important matters; no one can become a saint without practicing perfect obedience to God and His representatives on earth.

If a child is not made aware of the spiritual importance of obedience from earliest years, if, on the contrary, he is brought up on the principle that children should be given everything they want and rarely be asked to act contrary to their feelings and wishes, he certainly will never want any part of a life in which his will must be subjected to that of others every day and every hour of each day.

Parents lead before they command in inculcating the spirit of obedience in their children. They obey the Church as their guide to heaven; they try to think with the Church; they accept even the advice of their spiritual authorities almost as loyally as they obey commands. They take no part in disrespectful or critical talk about priests, nuns, bishops, mindful that the human defects of these will be dealt with justly by God. They obey the civil laws of their nation and community.

They do all these things out of a conviction of the spiritual merit of obedience. They teach their children the same conviction. If God calls one of these to the priesthood or religious life, he will see in that call an opportunity for the perfect obedience that makes for perfect holiness.

Equally important are practices of sacrifice for the love of God in the home. A vocation to the priestly or religious life involves the greatest sacrifice a human being can make for God; the sacrifice of marriage and family and home, the sacrifice of free ownership and use of material things,



the sacrifice of one's own will by a vow of obedience.

A child who has not been trained by his parents to make frequent little sacrifices of his desires, his pleasures, his selfishness, his comfort and ease, for the love of God, will certainly see nothing attractive in the huge sacrifices involved in becoming a priest or religious.

### **3. Habits of respect, friendliness and helpfulness toward all priests and religious**

A child naturally respects those whom his parents respect. He loves those whom his parents love. He learns to see the marvelous supernatural value of the life of a priest or religious through the manner in which his parents act toward these.

The genuine Catholic parent recognizes in every priest a representative of Christ and one who has given up far more for the love of Christ than he as a married person has been asked to renounce. He recognizes in every religious brother and in every nun one who has given to God the most cherished possessions of human nature.

His conduct reflects these attitudes in all his dealings with priests and religious. It is marked by a combination of deep respect and warm friendliness. He will not stand for criticism of them under his roof or in the midst of his family, even when faults in these dedicated persons are readily observable.

Above all, true Catholic parents count it an honor to be of assistance

to priests and religious, and teach their children to esteem the same privilege. Such assistance is kept completely free from the envy that makes too many Catholics constant grumblers about "the easy and care-free lives" of those who are dedicated to God.

Children who are reared in such habits of respect, friendliness and eagerness to help priests and religious will not easily miss the call to a higher life if God sends it to them. In a natural and purely human sense, the example of their parents and the training they have received will cause them to look upon such a call as a great honor. In a spiritual sense they will recognize it as a great opportunity of service toward others.

### **4. Family awareness of the world's need of more priests and religious, backed up by regular family prayers for more such vocations**

Nothing is more disturbing to genuine Catholics than the dramatic fact that there are not nearly enough priests and religious in the world. Whole nations have not yet heard the credentials or the teachings of Christ explained. Whole areas of America, and vast throngs of people even in densely populated areas, are waiting for priests or religious to bring them the bread of life.

No undue pressure is exercised by parents who make the fact of the dearth of priests and religious an integral part of their personal instruc-

tions to their children. Nor is it wrong or imprudent for parents to say often that God must be giving such vocations to many young people who are not willing to accept them.

It is on this ground that many Catholic parents introduce a formal daily prayer for priestly and religious vocations into the routine of family life. The children of such families grow up with full knowledge that such vocations are given to many by God, and into a mood of receptivity for such a call themselves.

**5. Constant availability in the home of Catholic books, Catholic pamphlets, Catholic mission magazines and instructive Catholic periodicals**

The importance of this measure can hardly be overlooked. A home that has only secular books and magazines available to children is subjecting those children to a constant barrage of propaganda to the effect that romantic love is the object for which every human being is made; that marriage is the only vocation in which happiness can be found; that the world of food and drink and travel and money and sex and drink is the only world anyone can know. These ideals are as constantly hammered home to adolescents in the respectable secular magazines as in those that are off-color and downright pagan.

A child has to learn from reading as well as from instruction that there is a vast world of spiritual realities;

that in that world, leaders are needed to carry the light of faith into dark corners of the earth, to dry the tears and uplift the hearts of those who have found nothing but frustration and misery in seeking their happiness in material things alone.

A half dozen well chosen Catholic publications coming regularly into the home will play an important part in convincing children that there is another world besides the one they can see and feel and hear, and in making them ready for a possible invitation from God to become leaders in that spiritual world.

**6. Readiness to recognize and prudently encourage the principal sign of a vocation to the priestly or religious life**

Many parents have adopted the foolish viewpoint that only by some spectacular or even miraculous sign could they know that one of their children was being called to the priesthood or religious life. Others follow the erroneous line that only if a child is already spiritually perfect can it be thought to have such a vocation. Thus, if a child is slightly disobedient on occasion, or gets into a small quarrel, or is caught telling a white lie, such parents would scoff at any desire a child might express for the higher life of a priest or religious.

Such attitudes are wrong. In the providence of God, the first true sign of a religious or priestly vocation in a child is the sign of desire. The de-

sire to be a priest or religious can be inspired only by God. The expression of such a desire should never be scoffed at by parents, never smothered by a torrent of abuse, never answered by a command that the child say nothing more about it till he (or she) is practically an adult.

If a child has obvious faults, and still expresses the desire to be a priest or religious, the parents should encourage him to overcome the faults for the sake of the desire. They should never at once say that, because of the faults, the desire is a fraud.

When a child has consistently expressed such a desire, the parents should urge him or her to make a confidant (in or outside the confessional) of some priest. He is the one whose task it will be to assay the sincerity of the desire, and the presence of other conditions that will signify a true vocation.

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ONE word should be added. It will happen that in some homes in which all the above directives are carried out, there will be no vocations of sons or daughters to the higher states. In such cases, good Catholic parents should bow humbly before the inscrutable will of God.

However, they should not rest with that. There are countless opportunities for Catholic parents to become in a sense the spiritual mothers and fathers of priests and nuns. Almost every seminary we know of is training many boys for the priesthood whose families are not capable of

paying their way; many girls could never become the nuns God wants them to be unless there were someone to help them in a financial way.

This, then, should be a favorite apostolic work of Catholic parents who have no priest or religious in their own family. The rewards of help given, no matter how little, to the needed increase in the number of priests and religious in the world will be immeasurable and everlasting.

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#### SUPERNATURAL PROBLEM

There exists in the minds of not a few Christians the erroneous idea that missionary cooperation consists completely and exclusively in a simple offering of financial and material help. In such a manner the missionary problem is reduced to the level of any other human problem, whereas it is actually a problem essentially supernatural. Material support, even though necessary, is neither the only nor the principal form of cooperation. Rather, what counts more is love for souls, prayer for their salvation, and most of all, suffering inspired by charity. Ah, if one could only enroll under the standards of the missionary apostolate all the Christians who suffer in hospitals, in sanitariums, in rest homes; if one could make of those places so many spiritual supply centers of the missionary army; if the infirm could be persuaded to give their pain, accepted with love from the hands of God, for the missions, what triumphs the Church would then win!

Pope John XXIII:  
*The Pope Speaks*



## Thoughts for the Shut-in

### Autumn Dullness

*Leonard F. Hyland, C.S.S.R.*

IT IS a matter of common observance that one's mood is, in a sense, subject to the seasons. After all, the soul, in our present state of existence, operates in and through the body. And the bodily senses, emotions and feelings might be compared to the lens of a camera, which admits on occasion more light or less light to the sensitive film.

The phrase "blue Monday" points up the fact that, after a weekend of relaxation the bodily faculties are sluggish and querulous as the soul tries to get them back to work. And after a pleasant Summer and early Fall, the same kind of depression can be felt as the thought of life's transience and frequent dullness takes hold of the mind.

For the shut-in, particularly, seasons of dullness and depression are bound to come, when the temptation to self-pity is very strong, and the thought of their seeming uselessness is difficult to dismiss. At such times they must make a special effort to renew their trust and confidence in God.

The following lines, written by a young seminarian who for some years had been a shut-in, point up well the conflict which the shut-in must resolve as part of his vocation.

### The Window

Heavy, heavy, my blanket lies,  
It's warm, the Autumn sky is clear,  
Familiar street sounds from below  
My window frames for me to hear.

A child cries out; its mother calls,  
Some passing truck obscures the  
noise.  
So still! And then the street is filled  
With happy shouts of playing boys.

Fall's spirit whispers, curtains stir,  
On such dull wings time passes by!  
O God, once wounded for my love,  
Please listen to thy sick child's cry.

Is this my doom, to be confined,  
A stranger to the world beyond?  
Useless, helpless; O dear God, why?  
May I not break this straitening  
bond?

But no! My appointed place is here,  
I know that Thou art close to me.  
I pray for those who send the  
sounds;  
My window is my ministry.

Terrence Mangan

Whatever may be the shut-in's surroundings, he has it in his power to win grace and strength and courage for those around him and for the whole world by the patient acceptance of the cross which God has seen fit to send him.

The mother of God stood beneath a cross one terrible day — and forgave. So she knew how to deal with a mother's hate.

## A Mother and a Medal

JOHN KREUZER, C.S.S.R.

CLOSE to the Bolivian border, the Madeira River washes the dirty feet of the city of Porto Velho. Porto Velho is a frontier city in every sense of the word; nor are the dirt and dust of its streets more unclean than the morals of its men and women of the street. It is a city of guns, knives and hard liquor; it is the mother and the stepmother of thieves, assassins, smugglers and prostitutes. But all these are common enough on the Brazilian border; common enough to anyone who has spent ten years in preaching missions in such places as this.

Now it is of an uncommon sin that festered in the city of Porto Velho that this story is told.

Our mission there was a short one. Only eight days. And as usual, we had the usual trouble, Father McLaughlin and I. The Masonic Lodge agitated against us. The two movie houses refused to silence their loudspeakers. The street pageantry of *The Dance of the Bull* vied with us to attract the crowds. Despite these handicaps the mission won out. An

unmarried couple, on their way to the masonic dance, stopped to listen while Father McLaughlin preached on mortal sin. The couple stayed; and in the end had their marriage righted before God. And the poor Dancing Bull slunk pitifully away as a tremendous procession of our Lady bore down upon him. 2,579 people went to confession. If only 2,578 had gone, there would be no story to tell.

\* \* \*

THE story is about a mother who hated her son. It amazed me to hear her admit it. Even the good Lord almost called it an impossible sin. But she hated him. Hated him so much that the very sight filled her with nausea.

Her son was deformed. A cripple. He looked like a frog with crooked, paralyzed legs. But it was not because of his looks that she hated him. As a matter of fact, she had once loved him very much with that mother's love which is most lavish with the most unfortunate. That was until the day that the cripple got his hands on a rifle and shot his little eight-year-old brother. That shot killed not only his brother, but also his mother's love.

"Every time I look at him I want to vomit and scream and tear out his eyes," she said.

Now what could I say to combat such a hatred? Without ever having seen him, I almost hated him myself.

"Look," I said, "you really don't want to hate him, do you?"

She thought that over and then said: "I don't know. I really don't know."

"Your trouble," I said, "is something that goes beyond human powers. I'll tell you what we are going to do. We are going to put this case in our Lady's hands. The time of the mission is a time for miracles. So we'll pray that our sweet Lady will melt the hard rock of hatred that is in your heart."

\* \* \*

TWO days later I borrowed a jeep and went visiting the sick and the aged, who couldn't come to church to make their confession. There were about thirty visits I had to make that morning, and the jeep stirred up dust in almost every part of the sprawling town. People would always crowd around the house of the sick person, waiting to get a look at the missionary and the big crucifix that he wore.

At one place some of the children whispered to me: "The cripple who murdered his brother lives next door."

"Tell him to come over here," I said. "Cripples are considered sick people and today is the day that all the sick should go to confession."

I had just finished hearing the confession of a man who was slowly dying of TB. I was giving him a medal of our Lady, when the noise at the door indicated that the cripple had arrived.

He was seated frog-like on a board that had four small, wooden wheels attached to it. This crude wagon was his transportation. His Cadillac and his legs. He was very much deformed, but with an intelligent face that looked almost handsome.

I told the crowd to stand off out of hearing distance, and then I sat down on a box and said, "Lad, they say something about you that doesn't sound nice."

"I know, Padre. I killed my little brother. Now I wish I hadn't. But at the moment I was crazy mad. You know how everybody treats a cripple."

Yes, I knew. These people always want to be on the winning team. For them an underdog is made to be stepped on.

"We can't bring your little brother back," I said, "but there is something we can do. You can go to confession to me right now, and the good God will forgive you if you are really sorry."

"But will my mother forgive me?"

"Your mother?"

"I am ugly. I am a cripple. A frog! They call me a frog that can't jump. They laugh at me. Spit on me. My mother is the only one that ever treated me kindly. But since the day that I killed my brother, never once did she kiss me."

"Perhaps after God forgives you, your mother will find it in her heart to forgive you too."

"Let us try," he said.

And he made his confession.

\* \* \*

**A**FTER each confession we have the custom of giving a little medal of our Lady as a souvenir. I was reaching into my pocket to get one out, explaining to the cripple how he would make his first Holy Communion the next day, when I noticed his mother in the little crowd that was trying hard not to watch us.

I walked over to her and said: "Here is a little medal of our Lady. You will, please, get a little cord and tie the medal around your son's neck. Tomorrow he will make his first Holy Communion here in this house with the sick man."

She took the medal and didn't say a word. I got back into the jeep and stirred up some more dust.

The next day it was the little Italian pastor who took Holy Communion to the sick. We were quite busy in church that morning, so he volunteered to make the rounds. It took him practically all morning, for the jeep had run out of gas.

"By the way," he said as we were eating lunch, "a cripple who received Holy Communion this morning asked me to tell you something. He told me to tell you that while his mother was fastening the medal of our Lady around his neck, she kissed him. Does that make any sense to you?"

Reaching for the bottle of cheap, bitter wine, I filled our glasses and said: "Padre, I know that this is nothing like the wine you have in sunny Italy, but it will have to do. Let us drink to our Lady. Then I will tell you a story."

And this is the story.

#### PITIFUL SPECTACLE

As everyone knows, hundreds of thousands of refugees are, for various reasons, victims of the turmoil of recent years, and are still detained in camps, housed in huts, humbled in their dignity as men, and exposed at times to circumstances provocative of severe temptations of discouragement and despair.

What generous man can remain indifferent to the spectacle of so many men, women, and even children being deprived of some of their most basic human rights, through no fault of their own; of families disbanded against their will, husbands separated from their wives, and children kept far from their parents. . . . What a pitiful anomaly for modern society, so proud of its technical and social progress! Every individual is duty bound to become aware of this situation and to do what he can to abolish it.

*John XXIII: The Pope Speaks*





## Keeping Company without Sin

*Donald F. Miller, C.S.S.R.*

**P**ROBLEM: I cannot but question your statement in a previous issue of *THE LIGUORIAN* to the effect that unmarried couples may indulge in kissing and embracing if they do not reach the point of awakening passionate desires and feelings. How can unmarried couples be expected to know when one or the other or both might reach this point? In some instances the very fact of being alone together may set their emotions in high gear so that the very moment they kiss and embrace may become the moment of no return. There is no bell that rings to warn them that they are near the danger point. I think the only solution is that there should be no kisses and embraces indulged in by the unmarried.

**S**OLUTION: There can be no doubt that young people keeping company would safeguard themselves completely from mutual mortal sins of impurity if they avoided all kissing and embracing especially when alone. Indeed, we have often said that the most common occasion of sin for two young people attracted to each other arises from their seeking out lonely and dark places and there giving in to what they

call their desire to manifest their affection for each other. This so-called "desire to show affection" is usually merely a cloak covering a desire to gratify the powerful appetite for sex pleasure that resides in the body of every human being. In prolonged kissing and embracing in a parked car or an empty living room or a secluded spot young people (and older people keeping company too) need to know that they are deliberately pandering to those sexual appetites and thus making themselves guilty of sin.

This is a different thing from saying that no kiss and no embrace is ever lawful to lovers or engaged couples. To say this would make the natural law of God appear to be foolish. Who shall say that for a nearly-engaged or actually engaged young couple to kiss each other when they meet in the presence of the family of either would be a sin? Who shall say that a brief parting kiss after an evening out together would in itself be a sin? There are many who have entered marriage in virginal innocence even though, with complete self-control, they made use of this common form of greeting and farewell during part of their waiting for marriage.

How can young people in love know when they are approaching danger? Their own consciences help them in



this, but they need also to listen humbly to the advice of older and wiser people than themselves. It is alas true that too many of them will listen to nobody; they plunge recklessly into

prolonged kissing and embracing with no exercise of self-control and callous forgetfulness of God's law; and of course the end for such as these is the tragedy of mortal sin.

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### SLEEPING WELL?

If you suffer from insomnia, it isn't necessary to take a glass of sherry before going to bed, just take a trip to the Congo, and there you will find a permanent remedy for sleepless nights. There is in the Congo, and in other parts of Africa a small fly armed with a harmless-looking sting. He's a gentle little creature, and when he stings you, you hardly feel it at all. They call him the tsetse fly. He carries around with him a little microbe called the trypanosome, and when he injects this little fellow into your blood stream, all your sleeping troubles will be over. There may be a little itching at first, but hardly worth noticing. Then, a little later, there will be some slight fever, but it will have the compensation that you can sleep. You will sleep soundly all night and feel a deep drowsiness during the day. Unfortunately, you will then develop nervous tremblings and convulsions, because you have sleeping sickness. You will sleep longer and longer until you wake in another world. So the next time you have insomnia remember that things could be worse—that may help you to go to sleep.

*The Field Afar*

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### NEGRO PRIESTS

Since 1950 the number of United States colored priests (laboring at home and abroad) has jumped from 37 to 91, an increase of very nearly 150% in only nine years! One of these priests is a Bishop, the Most Rev. Joseph O. Bowers, S.V.D., D.D., J.C.L., Bishop of Accra, Ghana, West Africa. Of these 91 priests, 31 are members of the Divine Word Missionaries, 30 other colored priests belong to religious orders and congregations: Order of St. Benedict (O.S.B.), 12; Congregation of the Holy Ghost (C.S.Sp.), 4; Society of St. Joseph (S.S.J.), 3; Society of St. Edmund (S.S.E.), 2; Order of Friars Minor Conventual (Franciscans — O.F.M.Conv.), 2; Blessed Sacrament Fathers (S.S.S.), 2; Claretians or Missionary Sons of the Immaculate Heart of Mary (C.M.F.), 1; Priests of the Sacred Heart of Jesus (S.C.J.), 1; Congregation of the Most Holy Redeemer (C.S.S.R.), 1; White Fathers (W.F.), 1; Maryknoll Missionaries (M.M.), 1. Thus two-thirds of the 91 United States Negro priests are members of religious orders or congregations. Diocesan priests number 30.

—*St. Augustine's Messenger*

Some practical points  
about the qualifications  
and duties of godparents

## SPONSORS

### AT BAPTISM

JOSEPH ADAMEC, C.S.S.R.

**T**HE mother of a new baby was telling a friend, "Aunt Mabel will be the baby's godmother because she bought the dress for baptism, and Uncle Eddie is going to be godfather. He's not a Catholic; but he said he would do everything a sponsor is supposed to do."

Statements like this, or quite similar to it, can be heard almost any day. Too often sponsors are chosen without enough thought being given to the spiritual importance of the duties of a godparent. Again, persons often accept the duty of being godparents without knowing what it is all about.

#### Whom To Choose

**I**F YOU are the parents of a newborn baby, or if you are parents who are expecting a baby, give serious thought to the choice of godparents. This means that you will try

to understand the duties of the office. It is the duty of godparents to see to the religious education of the child if the parents neglect it or cannot take care of it. Therefore, choose godparents who will raise your child in the Catholic faith if something happens to you, like sickness or early death, so that you are unable to fulfill your duty in this regard.

Knowing the duty of godparents, you will not choose someone who knows little about his religion, or who does not take it seriously enough to practice it himself. Aunt Mabel may have bought the dress for the baby, but perhaps she has not been to church since the day she was baptized. Such a godparent will hardly take an interest in the religious education of your child in the event that you are unable to take care of it.

When you are choosing godparents remember the law of the Church

which does not allow non-Catholics to be godparents at a Catholic baptism. If by some oversight a non-Catholic did stand up as sponsor for a Catholic child, he would not be a valid or real sponsor, even though his name had been entered into the baptismal register as sponsor. So it is not just a question of lack of permission. He just cannot be a true sponsor for a Catholic child.

### When To Accept

**I**F YOU are asked to be a godparent for a Catholic child, think over the obligation you assume: to provide for the Catholic education of the child if the parents neglect to do so, or cannot do so.

Of course, it is sometimes hardly possible to fulfill these duties if the parents neglect the Catholic education of the child. A godparent could not very well force his way into a family and take over the Catholic education of the child when the parents are neglecting it.

But at other times it is possible to make provision in the event that the parents cannot perform their duty, or are failing in their duty. And in this case, the sponsor must perform his duties as godparent.

At any rate, before you accept the duty of godparent, give it serious thought, so that it will not be just an empty formality.

### If You Are Chosen and Accept

**I**F YOU are asked by the parents to be sponsor, and you accept, then make yourself available for the ceremony of baptism as soon as possible. Too often godparents let other

engagements interfere with this. It should be remembered that parents have an obligation under pain of mortal sin to have their child baptized within a reasonably short time. Too often parents put off baptism. They will delay the ceremony for weeks and weeks, until Uncle Louie can come in from Detroit, or until Aunt Susie can come in from Jersey.

If you can't make it within a month, at the very most, after the child's birth, then turn down the request, or be godparent by proxy.

### Sponsors by Proxy

**A** PERSON can be sponsor by proxy. That is, another person can take his place at the baptism; but the name entered into the baptismal register will be that of the real sponsor.

It should be noted, however, that a person who is to be sponsor by proxy must know about it and must agree to be sponsor. Parents cannot just get the idea that it would be nice if Uncle Joe in Honolulu would be sponsor by proxy, and then tell him about it after the child is baptized. He must first agree to accept the duty of godparent.

If, therefore, someone is chosen to be sponsor who lives at a great distance from the family of the child, it would be well to notify him as soon as the child is born, to see if he can come on time, or at least, to see if he will agree to be sponsor by proxy. If the sponsor-to-be lives in another country, it might even be well to make these arrangements before the birth of the child.

## What To Do

**I**F YOU are going to be sponsor at baptism, there are a few things which you ought to know.

1. Learn the *Apostles' Creed* and the *Our Father* if you do not know these prayers. During the baptismal ceremony, the sponsors recite the *Apostles' Creed* and the *Our Father* with the priest. There is usually no difficulty about the *Our Father*. But when the time comes for the *Apostles' Creed* there is often much mumbling and coughing. The priest, at such times, cannot help having his doubts about the good "Catholic" who has been chosen as godparent.

2. If the parents do not come to the baptism, be sure that you know the exact name the parents have chosen for the child, the mother's maiden name, and the date and place of the child's birth, so that all may be entered correctly in the baptismal register. When baby, in years to come, is looking for his baptismal certificate so he can get his social security, all this will be very important.

3. Bring the baby to the church prepared for the sacrament and the ceremonies of baptism. Very often the godparents bring the baby to church while mother stays home. (Contrary to what some people seem to think, nothing prohibits the mother of the child from being present at its baptism.) But sometimes mother sends the baby to church all wrapped up like a Christmas gift. The priest knows that there is a baby in the wrapping because sometimes it moves, or he hears sounds coming

from the package. But he tells the godparents that he must not only pour water on the baby's head, but also anoint it on the crown of the head, and on the chest and on the back. This often gives rise to no small problem. The godparents can't find any strings to pull to open the package. There is much tugging and pulling with the result that instead of anointing the chest and back, the priest ends up anointing the chin and the back of the neck.

So before you bring the baby to church, get directions from mother how to unwrap it. Or, better still, bring mother along.

4. Be ready to answer the questions the priest asks during the ceremony. There is no difficulty about this because the priest gives you the answers as the ceremony moves along. For example, the priest asks: "What do you ask of the Church of God?" And he tells you to answer in the child's name: "Faith!" So, too, he will prompt the sponsors when he asks the other questions. But you have to be alert so that you will answer when you are prompted.

5. (This applies to the sponsor who is not actually holding the child.) Put your hand on the baby at the moment when the priest is pouring the water on the baby, or immediately afterward. This is necessary for true sponsorship.

## For Parents or Spouses

**T**HE parents or spouse of the one to be baptized cannot act as sponsors. But other relatives can be sponsors. For example, an older brother of the baby can be sponsor.

Even the child of an adult to be baptized can be sponsor for his parent. For example, if a mother becomes a convert, her daughter, who has been raised as a Catholic, can act as her sponsor.

### Spiritual Relationship

**G**ODPARENTS and godchildren contract a spiritual relationship with each other. But one godparent does not contract a spiritual relationship with the other godparent. This relationship constitutes an impediment to marriage between godparent and godchild. At first sight this may seem to be a farfetched thing to mention; but if a Catholic boy intended to marry a girl who was becoming a convert, and acted as her sponsor in baptism, he would not be able to marry her without a dispensation.

### Non-Catholic Baptism

**T**HOUGH it is not related to Catholic baptism, we mention one more point regarding the acceptance of the duty of godparents.

Catholics are often asked to be sponsors at a non-Catholic baptism. They may not accept because they would be participating actively in a non-Catholic religious ceremony. And they would also seem to be promising to look after the education of the child in a non-Catholic religion.

### The Name of Godparent

**T**HE very name we give to sponsors, that of *godparent*, should make us stop to think of what a sponsor really is. He is now spiritually re-

lated to his godchild. As godparent he is like a spiritual parent to the child — a parent in God's sight, who will look after the spiritual nourishment and care of this child in the event that the parents do not nourish the child with the food of Catholic teaching. That is why godparents should be well-chosen and well-prepared to fulfill their duties.

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### CHANGE OF PACE

It is great wisdom not to be rash in what is to be done, and not to persist obstinately in our own opinions. It is part of this wisdom, also, not to believe everything men say, nor straightway to pour into the ears of others what we have heard or believed.

*Imitation*

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### RULE FOR READING

Be fond of inquiring after and listening to the words of the saints; and let not the parables of the ancients be displeasing to thee, for they are not uttered without a cause. If thou wilt derive profit, read with humility, with simplicity and with faith and never wish to have the name of being learned.

*Imitation*

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### BEST REWARD

Glory not in riches if you have them, nor in friends because they are powerful; but glory in the friendship of God, Who gives all things generously and desires above all things to give Himself.

# Problems of Professional People



## Duties of the Druggist (II)

**T**HE druggist is seriously bound to take every reasonable precaution not to sell any drugs or medicines that might be harmful to the one using them. This same prohibition would extend to drugs that are so old that they may have become ineffective. Also, if the label has fallen off a bottle, or one drug has been mixed with another, so that the druggist is not quite sure as to the precise nature of the ingredient or compound, he may not use it. In other words, he may take no chances when a person's health or even life may be at stake.

A pharmacist may sometimes be asked to fill out a prescription calling for a certain ingredient which he does not have in stock. However, he has another drug which he believes to be just as good. May he use this latter drug, without saying anything about it to the doctor or the patron? This is a question that cannot be answered categorically. Doubtless there can be occasions when he may do so—that is, when he is sure that the substitute is certainly just as effective as the drug called for, and there is some urgency in filling the prescription. But ordinarily the druggist is not allowed to make such a substitution. Certainly, if his purpose is to pass off a cheaper prod-

uct, he is doing wrong. Usually the prescription just as the doctor wrote it must be followed exactly, and if he does not have in stock one or more of the required ingredients, he must inform the customer that he cannot serve him. Or, if the pharmacist wishes, he may telephone the doctor who wrote the prescription and ask permission for the substitution.

What about "counter prescriptions?" We are referring to the case of a druggist who takes it on himself to prescribe for some ailment of a patron, telling him that a particular medicine is good for him. Ordinarily such a procedure is wrong. It might be permitted when the inquirer is afflicted with some simple ailment that can surely be alleviated with a standard patent remedy—such as a man suffering from bunions. But normally the pharmacist should refer such a request to a doctor. For example, if he essays to prescribe a medicine for a stomach ache, it is possible that the customer is suffering from an acute case of appendicitis which will cause death unless he soon gets to a doctor.

There is a strict obligation of secrecy imposed on the pharmacist, just as there is one imposed on a doctor or a nurse. Thus, the pharmacist may not tell anyone the particular type of medicine Mr. Smith bought this morning. This same obligation also binds the clerk who made the sale. For, embarrassment and even harm may come to a person when it becomes publicly known what

kind of medicine he purchased. The Code of the National Association of Retail Druggists (N.A.R.D.) rules: "The pharmacist should consider the knowledge which he gains of the ailments of his patrons and their confidences regarding these matters as entrusted to his honor, and he should never divulge such facts unless compelled to do so by law. He should never discuss the therapeutic effect of a physician's prescription with a patron nor discuss details of composition which the physician has withheld, suggesting that such details can be properly discussed with the prescriber only."

From this ruling, which is soundly ethical, it can be seen that even when the customer asks the content or the effects of the medicine prescribed, the druggist should not tell him, but should refer the questioner to the doctor who gave the prescription.

Even personal or family affairs which the patron may discuss with the pharmacist on the occasion of his visit to the store should be kept secret, unless they are of such a nature as to be entirely unimportant or harmless. For example, if a garrulous lady tells the druggist while he is filling her prescription for sleeping pills that the reason she needs such medication is the fact that her husband snores loudly all through the night, the matter should not be revealed to anyone — not even to the druggist's wife! On the other hand, the happy young man who rushes in to the drug store to buy a box of cigars, and tells the druggist: "It's a boy," will not take it amiss if the pharmacist communicates the joyful news to everyone else in the town.

Very Rev. Francis J. Connell,  
C.S.S.R., S.T.D., LL.D., L.H.D.  
The Catholic University of America

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# FAIR SHARE

## IN EDUCATION

JAMES HIGGINS, C.S.S.R.

**T**HE Courts, as you may or may not know, have declared that the American parent has a right under the Constitution, to send his child to other than the public school. Because you want the idea of God planted firmly in your child's mind, and his knowledge of his relationship to God to grow apace with his knowledge of the world (physical sciences) and his knowledge of man (liberal arts), you have chosen, let us suppose, a church related school, Catholic, Jewish or Protestant, according to your religious convictions. There are, it should be noted, about three thousand Protestant elementary and nursery or kindergarten schools in the United States, and a large number of high schools and colleges. The number of Jewish day schools is also increasing.

In these church related schools your child will take the same general academic courses as your cousin's child in the public school. He will take the same pledge of allegiance to the flag and the republic for which

**A growing number of people believe that the ideals of democracy suffer when some children are penalized because of religious faith. Here is the outline of their argument.**

it stands. But what your child will not take is a fair share of the community's educational funds, raised by taxes on all for the education of all the children of the community. This is American democracy. Or, as they say on the New York east side, this is democracy?

A growing number of people believe this is not democracy, nor in line with the principles of the American republic. Congress, it is true, shall make no law respecting an establishment of religion. Nor shall Congress make any law prohibiting the free exercise thereof. The religious parent, because he believes that God must have first place in the mind and spirit of His creatures, wishes for his child an education in which God comes through loud and clear. So much of the child's time, for so many years is spent under the



influence of the school, its teachings and its teachers, that to exclude God from this area of education is to deny Him an honored place in a most important part of His creation: the human mind and spirit. And it is this freedom of the human mind and spirit that is guaranteed by the freedom of religion clause and the other civil rights provided in the Constitution, as Justice Stone pointed out in the *Gobitis* case. It is likewise this freedom of the human mind and spirit that is being eaten away and penalized by the present system of distributing the community's educational funds.

The United States cannot demand that all accept the redemption won by Jesus Christ and the founding of His Church as most important historical facts, with a vital bearing on how we must conduct our lives. The United States cannot levy taxes to found schools to insist upon the young learning and assimilating these historical facts, with the moral corollaries that flow from these facts. This would be a violation of the establishment of religion clause. But neither can the United States force its young citizens to accept a system of instruction, five days a week, nine or ten months a year, for eight or twelve or more years, in which these historical facts, God's revelation in Christ and Christ's Church, are treated as unimportant. This policy would be and is the establishment and subsidizing of the denial of Christianity; it is state aid for the view that the Christian revelation is not an historical fact and/or has no meaning for modern man and his preparation for life.

This policy is likewise a breach of the religious freedom clause, for it uses the economic power of the tax collector to wean away children from one view of life, the Christian, and win them for the secularist view of life, according to which man has no supernatural dignity and destiny. As the psychologist, Robert Creegan, said in an address to the 1958 American Psychological Association: "A monopolistic public philosophy of education which is designed to serve all groups serves none of them well. A system which must be religiously neutral because serving persons from a variety of religious backgrounds becomes in effect an opponent of every religious way of life and a proponent of secularism." The quotation is from *Philosophy of The State As Educator*, by Thomas Dubay, S.M., Bruce Publishing Co., 1959, a work I highly recommend to all interested in the school question.

A group of individuals, taking their stand as American citizens, have formed an organization known as Citizens for Educational Freedom. Their address is 3109 South Grand Blvd., St. Louis 16, Mo., and their motto is "A fair share for every child." Theirs is a non-sectarian group open to all who believe in the right of parents to direct and control the education of their children. Their ultimate goal is recognition of this constitutional right by government and a governmental policy that does not demand exclusion from the community's educational funds as the price of the exercise of a constitutional right.

Citizens for Educational Freedom do not ask aid for any school. They do ask that a fair share of the community's tax raised educational funds follow each child to the school of the parent's choice. If the parent's religious convictions demand a school in which God is important, let the child attend that school. If the parent prefers a school system based on the denial of the supernatural, let his child attend such a school. But let there be an end to the penalty on the religious parent for the exercise of his constitutional right; an end to the forced forming of all in the secularist mold. Let there be a wider use of the formula used in the G. I. tuition grants. For when the government provided tuition grants to veterans who attended 474 Protestant, 265 Catholic and five Jewish institutions, the aid was to the veteran, to the student, not the religious group. When old age assistance or other welfare grants follow an aged person to the Protestant Old Folks Home, or the Masonic Home, or the Jewish Home, or the Catholic Home, or the Ethical Culturist Home, the aid is to the aged citizen. This no more involves aid to religion than does the spending of Social Security benefits or other welfare grants at Macy's or Gimbel's involve the government in a support of Macy's or Gimbel's. And this distinction between aid to the student and aid to religion is a piece of solid good sense, besides being good constitutional law.

When the purpose and program of the Citizens for Educational Free-

dom is explained, most people see the justice of the formula, "A fair share for every child." Sometimes there is an uneasiness about what would happen to the public school. The Educational Policies Committee of the National Education Association and the American Association of School Administrators have pointed to this as if the difficulty were as formidable as the title of this group. They profess to fear that if any substantial portion of the 240 different religious groups in the United States were to maintain separate school systems, that would be the end of the public school system, "with its indispensable contribution to unity." (1951 Report)

I have already dealt with this claim that the policy of all under one school roof is necessary for national unity. (LIGURIAN, June 1960) This is an assumption which is disproved by the facts of our own history, by the example of other democracies, and it can flourish only in minds that are woefully or willfully ignorant of the character and spirit of the largest group amongst us likely to be educated in religious schools. The United States, as does every nation, needs unity. It does not need uniformity. And each time the claim is made that loyalty to the republic is the patented product of one system of education, I will be forced to remind those who make such irresponsible misstatements that it was not in the church related school system that the Communist conspiracy against the life of the republic found allies and dupes who had to be rooted out by state action.

If the public school system lost its monopoly on the public purse, would it fold up like a house of cards? Would there be a mushroom growth of schools beside each church?

To begin with, this fear is too unflattering to the public schools. We have been told so loud and long that the American people want the public school. I am inclined to credit the notion. It seems now that the public school apologists are not so sure. Otherwise, why would they fear that with economic penalties against the independent school lifted, the public school system would disappear? It may well be that equally financed or unfettered competition would be the salvation of the public school, stimulating it to bring its academic excellence to a higher pitch.

For another thing this fear of a mushroom growth of church related schools, with a mass desertion of the public schools, is too flattering to the real state of real religion amongst us. It is true that in 1954 almost 80% of the American adult population counted themselves as church members. (*George Gallup, American Institute of Public Opinion, July 20, 1954*) But only 55% attended church on the average Sunday in the first half of 1954, 78% of the Catholics, 48% of the Protestants, and 31% of the Jewish. If we take this record of attendance at divine worship as an index of serious commitment to religion — and it is reasonable to do so, I believe, — then only one half of the Protestant American population would likely be interested in having a religious school.

To this one half of the 55 million Protestants (27 million) who would not be likely to desert the public school, one must add the 64 million of the American population who, it is said, do not claim any church membership at all. (*A Guide to the Religions of America, ed. Leo Rosten, p. 166.*)

Even if half of the Protestant population took the opportunity of church related schools, and even if a substantial number of those who are indifferent in worship still wanted daily religious education and formation integrated into the school program for their children, there would still be no fear of a school blossoming next to every Protestant church. One Protestant school serving all Protestants in the area would be congenial to most Protestants. This is the pattern already followed, for instance, in the armed services, where one Protestant chaplain serves all Protestants in the unit. It is also common practice to have a Protestant Orphan's Home, a Protestant Old Folks Home. Some of the most respected seminaries are inter or non-denominational.

Every year there is a merger of one Protestant group with another, and the ecumenical enthusiasm runs high. A Gallup poll in 1950 found that 50% of the Protestants questioned favored "a plan whereby all Protestant churches in this country would join to form a single Protestant church." (*A Guide to Religions of America, p. 244*) Denominational lines seem to be crumbling, as this news item on the various can-

didates for the presidency illustrates. Senator Lyndon Johnson was baptized as a boy in the Christian church, but when he attends services in Washington it is usually with his wife and children at the Episcopal church. Adlai Stevenson, a lifelong Unitarian, in 1955 joined the Presbyterian church near his home because there is no Unitarian church in the area. Vice President Nixon is a Quaker but he now attends the Methodist church near his home, because he feels a man should support the church in his neighborhood. Governor Rockefeller is a Baptist, but he now attends an interdenominational church in the area where he customarily spends his week ends. It is the multiplication of these community or interdenominational churches, likewise, to which I would point to support the claim that one Protestant school in an area would be an agreeable solution. For a fuller documentation of this trend, see chapter 27 of W. H. Whyte's *The Organization Man*.

Finally, many Protestants would not feel the need of a church related school because in some areas the public school remains at least vaguely Protestant. "As far as the American public school is concerned, it is historically apparent that at no time was it ever free from Protestant denominational influences. However finely one might interpret the doctrine of Church-State separation, it is practically impossible to prove that the Church was ever separated from the public school." (*School and Society*, May 6, 1950, William W.

*Brickman, The School and the Church-State Question*)

It is unrealistic, for the solid reasons noticed above, to expect a sudden sprouting of church related schools once the monopoly of the secular school on the public purse is released or diminished. It is likewise an exercise in scare psychology to warn direfully that any increase in independent or church related schools necessarily menaces the standards of education by a wasteful duplication and a less efficient spending of the community's tax dollar. The solution is simple. None but a properly accredited school should be allowed to exist.

The thoughtful citizen may well ask, when we are told so often of the frightful need for more classrooms and teachers, why some of this increase in classrooms and teachers can not be in the church-related school, freely chosen by the religious parent, in preference to the school that has become a vehicle for the spreading of another dogmatic faith, scientific naturalism, or naturalistic humanism. "It seems unfortunately to be the case that what has been presented as a means for preserving religious peace and freedom (the public school) through secularization has to some extent become a method of propagating a particular dogmatic faith, namely, scientific naturalism or, to give it another name, naturalistic humanism." (*Philip H. Phenix, "Religion in American Public Education," Teachers College Record*, Oct. 1955)

Instead of a twenty room school, complete with pictures of John Dewey, and incorporating his revelation that supernatural religion is dead, why not two ten room schools, one with pictures of Jesus Christ and incorporating His teaching, as they bear on man and society and the universe? The children could share the same playground and gymnasium, the same purchasing agent, perhaps even field a common football team, lest the spirit of togetherness bleed. Or they could all foregather to take the pledge of allegiance in one group. Such an arrangement would have a true preparation for life value. It would acquaint the growing American with the fact that while we share a common political allegiance, we

have different religious convictions, seriously held as vital to life and preparation for life.

"With regard to opposition toward parochial schools on the ground that they will foster divisiveness," says Brickman, "it is a sad commentary to find that persons who proclaim cultural diversity also whoop it up with the same breath in behalf of religious uniformity. Has state aid to religious education resulted in divisiveness in Switzerland? Is our democracy so weak as to be unable to sustain differences in religion?" And we add, is American ingenuity and good will toward all overmatched when confronted with the problem of providing education for all without penalizing religious liberty?

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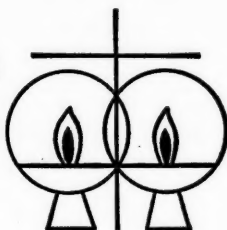
#### CHRIST AS HEART

The story of Jesus Christ is the story of heaven and of earth. There, where they belong, are God's purposes for the world, the primordial and universal laws, the beginnings of peoples, the succession of events which have influenced the general course of human things, the movements of Providence, prophecies of the future, choice of peoples and of times, the glory of men predestined to eternal purposes, the conflict of good and evil in its deepest manifestations, the authentic proclamation of truth, and, over all from top to bottom, the person of Christ shining in all His light and beauty.

There in the Church, without distinction between races or nations, does Jesus Christ reign and carry out His promise to be with His own even to the fulfillment of all time. There He can be heard in the voice of a hierarchy which represents Him, whose unseen head He is; there He can be seen in a power that outweighs all other powers, whose only explanation is the hidden sword of His hand; there He can be touched in a holiness that man's spirit by itself cannot reach; there He can be breathed like a perfume that rises from the soul to the senses and consoles them for the loss of all else in the service of so godlike a happiness; there He can be tasted like an immaterial food, which is perceived in the depths of the being by the faint light of a life that is not yet ours.

*Lacordaire*

# FOR WIVES AND HUSBANDS ONLY



## The Bible and Contraception

Donald F. Miller, C.S.S.R.

**P**ROBLEM: I have read the Bible a great deal, but find myself unable to answer a question put to me by a group of young Catholic mothers concerning the practice of birth-prevention. They challenge me to show them where the Bible says that this is a sin. They maintain that if they have one or two children they have obeyed the order "to increase and multiply," and after that may use any method to avoid having more children. Please tell me how to answer this.

**S**OLUTION: We can understand and sympathize with non-Catholics who propose this "challenge," because so many of them have been educated to believe that only what is in the Bible and nothing that is not in the Bible can ever be called a part of the true religion or a part of the code of morality imposed upon human beings by God. Such persons have been taught to believe that the only light God has given to man for the ordering of his life is to be found in the Bible, and in the Bible interpreted by each individual to the best of his ability.

What answer does a Catholic give to this general position of non-Catholics? He gives a negative and a positive answer. Negatively, he states that nowhere in the Bible is it stated that all God's revelations to man are to be found there. The Bible does state that

"what things soever were written were written for our learning" (Romans 15:4) it nowhere states that whatever we need to learn from God was written. Each of the many books of the Bible was written for a special purpose; none was written as a catechism or compendium of all God's teaching.

Positively, a Catholic answers the statement, "If it is not clearly in the Bible, it is not true," by pointing out some of the many passages of the Bible in which Christ commanded the apostles to teach, to preach, to transmit by word of mouth His teaching. Christ said to them: "Going, therefore, teach all nations." He did not say, "Sitting down, therefore, write to all nations." Most of the apostles left no writing. Most of those who wrote, wrote very little. St. John, who wrote quite a bit, said at the end of his Gospel in effect that he was only scratching the surface of what our Lord taught in all that he wrote.

Now let us consider the Bible and the virtue of chastity against which contraception is a sin. Nowhere in the Bible is an attempt made to analyze the virtue of chastity, nor to give a complete list of what are sins against chastity. The Bible warns frequently in a general way against sins of impurity;



it now and then picks out a special sin, such as adultery, marriage after divorce, marriage for purely sensual reasons, etc., and stresses how evil such sins are. Once in the Old Testament the Bible speaks of the terrible evil of "spilling the seed," but even on that occasion no thorough explanation of the sin is given. Many sins against chastity, such as some forms of perversion that no one in his right senses would deny are gravely sinful, are never mentioned in the Bible at all.

Thus it would be simply and completely hopeless for anyone to try to find the whole code of morality imposed by God expressed clearly and in detail in the Bible. Rather we must fall back on two things: 1) reasoning from the general principles set down in the Bible; 2) accepting the teaching of the Catholic Church in these matters, to whom Christ said, "He that heareth you, heareth Me." In both ways we can come to learn the everlasting evil of contraception.

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#### FRIENDSHIP

It cannot be denied that detachment is a rule of the Gospel and a condition of perfection; but it does not at all follow that we ought not to love any reasoning creature, over and above that general charity which we are bound to have toward everyone. Affections that are well-ordered, that is, subordinated to God's law and to the love we owe Him above self and all things else, are no obstacle whatever to holiness. The life of holy people, beginning with our Lord Himself, is full of and quickened by affections of this kind. . . . But friendships often have an element of passion, and it is that that makes them dangerous and capable of harm. . . . That is why masters of the spiritual life recommend detachment, but not unlovingness. Far from lessening love, detachment from self increases and encourages it. It is selfishness, not love of God, that destroys love. Never in this world have there been more lasting, more virtuous, more tender loves than those to which the holiest people have opened their hearts, hearts at the same time both empty and full—empty of self, filled with God.

*Lacordaire*

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#### PRAYER TO MARY

O Immaculate Virgin, radiant image of purity and grace, whose presence dissipates the darkness of the impending night and transports us to the glories of heaven, cast a benign look upon your devoted children, who press closely around you. Morning Star, prepare our thoughts for the rising of the sun of justice, which you brought into the world. Gate of heaven, lift our hearts to desires for paradise. Mirror of justice, preserve in our hearts a love for divine grace, so that, humbly and cheerfully fulfilling the Christian vocation in our lives, we may be able to enjoy forever the friendship of the Lord and your motherly consolations. Amen.

*Pope John XXIII: The Pope Speaks*

**Is**

**It**

## **Stealing?**

**People often ask this question when they come into possession of and are inclined to keep money or valuables which (their conscience tells them) belongs to somebody else. To sharpen up consciences that may have been dulled by the bad example of others, we publish the check list in this article.**

M. D. BERRELL, C.S.S.R.

**D**URING the past year we have received a number of letters asking questions about various practices, which, while they cannot be called highway robbery or downright, direct, deliberate stealing, are nevertheless sins against the seventh commandment, "Thou shalt not steal!"

These practices may be defined broadly as dishonest ways of obtaining something of value that does not belong to the person into whose possession it comes. People who are guilty of such practices would indignantly deny the accusation that they have ever been guilty of stealing. They are not shoplifters, or bank robbers, or housebreakers. But they are guilty of violating the command of God, "Thou shalt not steal!"

No matter what practice is employed, no matter how clever and roundabout and seemingly innocent the operation, no matter how popular the system that is used, no matter

how many people are doing it — to become possessed of the goods of someone else, or his money, without a just title and without the consent of the owner is wrong. It is sinful.

It is a serious sin if the amount of money or value of the article is considerable, just as in direct stealing. It is a venial sin if the amount involved is small.

Furthermore, the obligation of restitution in these cases binds a person just as it does in the case of robbery or theft. The obligation does not run out with the years. It remains on one's conscience so long as one does not intend and try to pay back what has been unjustly acquired from another.

Here is a check list of cases which are not at all imaginary.

### **1. When You Buy**

1. You buy an article in a large store. The clerk is very busy, and in



her hurry gives you a five-dollar bill instead of a one-dollar bill as part of your change. You pocket the money quickly, and you walk out of the store four dollars to the good.

2. You buy something from a store on a charge account, and, through an oversight, no bill is ever sent to you. You feel that you have been lucky and say nothing about it.

3. You buy a new article, and the first time you use it, you damage it accidentally. You take it back to the store and demand a replacement, stating that it was defective when you bought it.

4. You buy an expensive item on the installment plan, knowing that certainly you will not be able to keep up the regular payments. Your idea is that you will have the use of the object for several months before the store will repossess it because you defaulted in paying for it.

5. You have learned a trick whereby you can set back the gauge on your gas or water or electric meter, so that you pay for less than you used.

6. After you have run up a considerable bill at your grocer's or butcher's, you move to another city without leaving a forwarding address and with no intention of paying these bills.

7. You buy goods at a low price from an individual who, you are well aware, has stolen them.

8. You use fake tickets or transfers, or some form of trickery, to ride streetcars, busses or trains without paying what the transportation company has a right to charge.

In all these cases you have become possessed of something, or have used something, to which you had no legal or moral right. You may not keep an object or money that you obtained in this way; and if it has already been used up, you are still bound to pay for it. Unless you return what does not belong to you or make restitution in some way, you cannot be excused from doing what is wrong.

## 2. When You Sell

1. You bought a line of articles that has turned out to be defective. You advertise them as perfect and sell them as such.

2. You charge different people different prices for certain things, according as you think you can get them to pay more or less. For example, the standard price for a certain article is fair and just, bringing you a normal profit. But a man comes to you who needs such an article badly, and who takes it for granted that the price will be fair. You charge him an excessive price and make an unjust profit.

3. You sell real estate as a perfect place for a home, without revealing to the buyer that it is subject to floods or other recurrent nuisances.

4. You charge a customer for a new part for his car, or his furnace, or some other mechanism, when you actually put in a used part that cost you practically nothing.

5. You take advantage of the ignorance and lack of experience of an individual to sell him something that is of no use for the purpose he has in mind.

6. You sell stocks in an enterprise that you know is on the verge of collapse, or to people who buy only because you promise them an impossible return on their money.

No matter how complicated may be the problem of estimating what you owe others for having cheated them in these various ways, you are bound to restitution. You may have to consult with a learned priest to find out the extent of your obligation. But if you want your soul to be free from the burden of unjust possessions, you must take any measure that is necessary to learn what you owe and to pay it back to the person or persons you defrauded.

### **3. When You Make a Contract or Agreement**

1. You misrepresent your health in making an insurance contract. For example, you succeed in finding some doctor who will support your statement that you do not have a certain disease, the knowledge of which would have prevented the insurance company from making the contract or issuing the policy.

2. As an insurance assessor, you settle with a garage owner or repair man on the amount of damages to be collected on a wrecked automobile. Then you ask him to add twenty-five or fifty dollars to the bill, which you split with him.

3. You consent to service and repair a man's automobile, and you list for payment certain repairs that you did not make at all, or you tell him that he needs new parts that he does not need, which he then orders and pays for.

4. You contract to put up a building with certain specific materials. You substitute inferior materials, unknown to the owner, and thus profit unjustly.

5. Your employment contract states that your employer will pay your expenses on business trips. You "pad" your expense account so that you will add to your income in a way that is contrary to the contract and to the intentions and permissions of your employer.

6. You contracted to work eight hours a day for a just wage. But you repeatedly come to work late, leave early, and waste time during the day. Such cheating on the job can, over a period of time, amount to a serious violation of justice, demanding restitution at least in the form of extra hours of work to make up for past wasted hours.

7. As an employer, you have a contract with a union. You know that the wages of your employees are not what are due to them in justice, and that the union will ask you for a necessary raise. So you bribe the union leaders by attractive gifts of money, to induce them not to ask for a raise for all the men. Thus by corrupting a few men, you escape paying living wages to many.

8. As a union official, you make your men slow down on a job to get more money than they deserve, or you demand tribute from employers to keep the men on the job.

9. You charge customers for more hours of labor than you actually put in on a job contracted for on the basis of the cost of labor and materials.

All just contracts, whether sealed by oath or merely by bilateral promises, whether drawn up on paper or made by word of mouth, bind their makers in justice to the terms of the contract. Those who conspire to escape the obligations of a contract, or who use fraud and trickery, lies and threats, to pay out less than they promised in a contract, or to obtain more than the contract rightly entitles them to, are guilty of sins against the seventh commandment. In most cases, this means that they are bound to restitution or reparation in some form.

#### 4. Special Cases

1. You borrow money from a friend, or even a relative, and then, contrary to his wishes, you show no disposition or intent ever to pay it back.

2. You find a purse or wallet, with a large sum of money inside, and with an identification of the owner. You throw away the identification and keep the money. This is not even a roundabout way of acquiring something unjustly. It is close to direct stealing.

3. You run a gambling place for personal profit in which the element of chance is scientifically controlled by the house, so that you are bound to make exorbitant profits.

4. As the executor of a will, you manipulate the assets of the deceased in such a way that you become possessed of property or money that was not intended for you.

5. With doctors' and dentists' bills due, you continue for years to spend so much money on luxuries and

amusements that you never pay anything on these bills and do not intend to.

6. You misrepresent yourself as very poor and needy, and thus induce others to make donations to you, when actually you are more than moderately well fixed.

•

**T**HERE is none in this entire list of ways of unjustly enriching oneself that is not resorted to by some Americans. They are used by some who express the most pious indignation over the decline of morality in America. Such people merely add hypocrisy to the list of their other sins. But there will be a day of reckoning for all such, and on judgment day the whole world will know the tainted source of the money unjustly acquired from their fellow men. The best advice is that they judge themselves now, confess their sins, and make restitution before it is too late.

#### TAKE A GOOD LOOK!

A frustrated motorist had been trying to pass a huge truck for many miles. Every time he tried to go around, the truck driver increased his speed or swerved slightly toward the middle of the road. Finally, at a stop sign, the motorist pulled alongside the truck driver's window.

"Well?" growled the truck driver, glaring viciously.

"Nothing important," was the reply. "I know what you are. I want to see what one looks like."

*Commonwealth Comments*



# Problems of Single People



## Answer to "Unmarried and Unfrustrated"

*Donald F. Miller, C.S.S.R.*

**P**ROBLEM: I am writing to object to your comment on the "unmarried and unfrustrated" single woman whose case was presented in the July, 1960, issue of *THE LIGUORIAN*. This woman said that she had made a vow of perpetual chastity. In my understanding this means that she had renounced forever the rights and duties of marriage in order to concentrate entirely on the service of God. I cannot accept her almost boastful attitude expressed in the words: "I have not sought the attention of men, but have turned down two opportunities for marriage and now have a third suitor to discourage." My position is that one who has made a vow of chastity should never find herself in a position to turn men away. The fact that three men asked her hand in marriage certainly implies that there was some encouragement on her part. I find her on dangerous ground both for herself, and in regard to the suitors whom she has left in the dark about her intentions. I am not advocating an anti-social attitude toward men, but if there is no intention of marriage (by reason of a vow), there is no reason for her to act as if she were in the market for marriage. Your own comment that "it is marvelously pleasing to God for her to be able to turn down such men on the strength of her vow," just added to

my feeling that there is some form of smugness and pride in the writer's "unmarried and unfrustrated" life.

**S**OLUTION: There are questions of both principle and fact involved here and one must be considered in the light of the other.

This is the principle, that one who has made a vow of perpetual chastity has renounced not only marriage but all that might lead to marriage. This means that she is bound by her vow never to enter into steady company keeping; never to encourage men to seek her companionship as if she were free to marry. Deliberately to do either of these two things would be contrary to the vow of perpetual chastity and an injustice to the men who might thereby be led on to hope for marriage. In this respect our present correspondent is right: if these things have been done, then our "unmarried and unfrustrated" correspondent was in the wrong.

But there is also a question of fact involved. It may be presented in the form of a question: Is it possible for single women who have no intention of marrying, even a vow not to marry, to find that men will seek her out with obvious thoughts of marriage, even though such women give these men no encouragement by word or action?

We think that this is not only possible, but that it often happens. First of all, it is not customary or necessary for single women who have made a vow of chastity to publicize to all their friends the vow they have made. Secondly, most of them continue to hold jobs in the world where they meet many men, or at least they have family men friends and acquaintances whom they meet often. Thirdly, their very vow, with the sense of spiritual peace and security it gives them, makes them especially attractive to men. And fourthly, for persons who are more or less advanced in years, it is not unusual for men who become interested in a certain woman to manifest serious intentions toward the latter when there has been no encouragement whatsoever.

For example, we know of cases in which a working woman's boss or co-worker or family friend has said to her: "I like you. I think we should get better acquainted. I'd like to take you out regularly." Any woman with a grain of perceptiveness can see that such an approach has a serious intent behind it. If she turns down such an opportunity for steady companionship (as she must if she has made a vow of chastity) she can rightly say that she turned down a suitor for marriage. It is in this sense that we believe our "unmarried and unfrustrated" single woman made genuine sacrifices for her vow.

#### WORD FILTER

As you hedge round your vineyard  
with thorns,  
set barred doors over your  
mouth;  
As you seal up your silver and  
gold,  
so balance and weigh your words.

*Sirach 28:24-25*

October, 1960

#### NO SECOND CHANCE

When Christ asked the solemn question: "What exchange shall a man give for his soul?" He stated clearly that a man has a choice in the saving of his soul. With his mind he must study the question for himself and with his free will he must determine upon the answer. Can there be any other conclusion than to say that the entire human race, as it exists now, is moving toward eternity, but in two opposite directions — some toward heaven, all the rest toward hell? Look at any person you meet and according to the choice he has made up to this moment you can say, either, "He is on the road to heaven," or, "He is on the road to hell."

It is true that as long as there is a moment of life remaining it is possible for a man to make either one of these choices. But once the last moment has passed there will be no more choice. And who knows when this last moment will come? We all admire a man who can take defeat in a game or a business deal with a grin. We tell him, "Better luck next time!" In this affair of saving your soul you can lose only once. There is no next time. Once you cross the finish line, you are across that line forever and you can't come back to try again.

#### SLOW FREEZE

The neighbor, finding the young bride in tears, asked what was wrong. "I made a cake and put it in the freezer an hour ago," wailed the young modern-age bride, "and there isn't any frosting on it yet."

*Illinois Baptist*

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# SIDEGLANCES

## The Bogey-Man of Clericalism

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By the Bystander

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THERE is one good thing about the fact that a Roman Catholic has been nominated by one of the two great political parties in the United States as a candidate for the presidency. We repeat, before naming that one good thing, what has been said often in this magazine, that we are not promoting the cause of that nominee for the presidency, nor the cause of anyone else. We urge all Americans to listen to the speeches, to read the statements, to assay the personal qualifications of those running for the office of president of the United States, and then to vote according to their convictions as to what or who will be best for the country. But the one good thing about having a Catholic in the running is that it will bring out into the open erroneous notions about the Catholic Church that can then be answered with cool, objective and reasonable logic and fact. The logic and the facts will not always convince the one who has expressed a deep-seated fear of the Catholic Church built up on erroneous ideas; but they will help many a fair-minded American on the sidelines of the debate to re-

appraise his own attitude toward the Catholic Church.

An opportunity of this kind arises from an article in *U. S. News and World Report* of July 4, 1960. The article is written by one Dr. John A. Mackay, prominent leader of the Presbyterian Church and one of the founders and now a vice-president of the organization known as *Protestants and Other Americans United for Separation of Church and State*. It is in answer to an interview, published in the same magazine a few weeks before, with Msgr. Francis J. Lally of Boston, which stressed the fact that the Catholic Church, as a spiritual organization, has no desire or ambition to intrude itself into the temporal administration of the government of the United States. Dr. Mackay answers that he is totally without prejudice against the Catholic Church, but he adds, in effect, that he simply does not believe what Msgr. Lally said. Indeed, his wordy answer may be summed up in a simple syllogism expressed as follows: "The Catholic Church represents clericalism: atqui, clericalism is the pursuit of power, especially political power, by a re-

ligious hierarchy, carried on by secular methods and for purposes of social domination. Therefore, the Catholic Church cannot be trusted and must always be feared."

Now this syllogism represents a glaring type of muddy thinking that even beginners in the study of logic are warned to be on guard against. The muddiness of thought centers about a dual use of the word "clericalism." In the first sentence of the syllogism set down above, Dr. Mackay uses the word in a general sense, indeed, in a sense with which Catholics might agree. It is true that the Catholic Church represents clericalism in this sense, that Jesus Christ established a priesthood (clerics) within His Church, and a hierarchy within the priesthood, for the sole purpose of leading men more surely into heaven. We cannot help it if Dr. Mackay has never read or pondered the words of Christ in which such a priesthood and such a hierarchy were clearly set up. We cannot help it if he wants to belong to a church without a priesthood and without a hierarchy, or, in his own words, "to a Church Universal above every existing manifestation of the Church including the Roman." If he wants to feel himself and his church floating in the air above and embracing with her wings 250 varieties of contradictory Christian belief and practice, that is his business. But the hard fact of history is that Christ founded

one in which He set up His own authority with the words addressed to His first representatives on earth: "He that heareth you heareth Me. . . I give you the keys to the kingdom of heaven. . . . Teach all nations . . . whatsoever I have commanded you." To say that the Catholic Church represents clericalism, or that it is built up around clerics and a hierarchy, is merely to say that the Catholic Church is obviously the one that Christ founded over 1900 years ago.

However, in the second sentence of the syllogism given above as representing Dr. Mackay's motives for suspicion of the Catholic Church, he presents his readers with some pure fiction. Let us repeat his exact words: "Clericalism is the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods and for purposes of social domination." He goes on to absolve the religious rank and file, whether clergy or laity, from his charge, saying that his definition applies primarily "to the Church's hierarchy and its mighty religious orders." In other words, according to Dr. Mackay, as soon as a cleric becomes a bishop or a vicar general or a major religious superior, by some intrinsic necessity he is transformed into a seeker after political power, into one who uses every conceivable secular means to dominate the society, the nation, the government within which he lives.



How can one answer so vast and base a charge as this from outside the Church except by stating facts as they are known from within? The writer of these lines has, in 33 years as a "cleric," been a counsellor to many bishops; he has been a member of the executive body of his own "mighty" religious order. Besides that he has published hundreds of articles and pamphlets that have gone into millions of copies for circulation. On this last point we defy anyone to take a year off to read everything written by this Catholic writer and therein to find one single hint of intent or ambition to acquire or exercise purely political power or influence in behalf of the Catholic Church. On the first point, in hundreds of discussions with fellow Catholic leaders we have never once heard a project or suggestion proposed that in any way represented a reaching out for political power. According to Dr. Mackay's thinking, now that John F. Kennedy has been nominated for the presidency, there should be all sorts of high-level and secret meetings of Catholic leaders to promote his candidacy and thereby the political power of the Catholic Church. Actually, there are and will be no such meetings, and we may add that, in gatherings of Catholic clerics as private citizens of the United States, there is always some controversy as to both the issues and the personalities involved in the forthcoming election.

Ah, we can hear Dr. Mackay saying, but you do try to achieve "social domination." What about censorship of movies and books? What about birth-control? What about aid to children of Catholic schools? No doubt Dr. Mackay will not believe it, but it is nevertheless true that every one of these measures is intended not as a means to political power or social domination, but to the salvation of individual immortal souls. The Catholic Church does teach that family life must be preserved according to God's laws; that people and especially children should not poison their minds and corrupt their souls with bad reading and entertainment; that parents who have a right, guaranteed not only by the natural law but by official interpretations of the Constitution of the United States, to choose the kind of education their children are to receive, should be permitted to send their children to the school of their choice on public streets and perhaps even in public busses. Whatever is promoted by the Catholic Church under these heads has for its sole object the spiritual welfare of her children, not social or political power in any sense of the phrase.

**P**ERHAPS the whole matter can be best summarized by giving a Catholic definition and explanation of clericalism. From the Catholic viewpoint, clericalism means the presence and acceptance of clerics as part of the true religion established by Jesus



Christ. These clerics, whether deacons, priests, bishops, religious or pope, are endowed by the will of Christ with certain *spiritual* powers intended to enable human beings to escape hell and attain heaven. The whole clerical system in the Catholic Church is set up by the will of Christ, in a hierarchical form, that is, with some having specific spiritual authority over others. The purpose of this, and there is no other way in which it could be achieved, is to

keep the Church acting as a spiritual unit, or, as Catholics say, quoting St. Paul, as the Mystical Body of Christ Himself. If men like Dr. Mackay state that clericalism is the pursuit of political power, not the unified effort of the Catholic Church to save immortal souls, then despite all their disclaimers of bigotry, it can only be said that they are prejudiced, in the classic sense of passing judgment before or without making a study of the facts.

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#### SAINT'S AGONY

If we venture to trespass further into M. Vianney's soul, we find joined to a deep hatred of sin an acute, intense, sadness, such sadness as our Saviour knew during His agony. His ceaseless contact with the hideous wounds of sinful souls was indeed a moral agony for the Curé: he so loathed sin, yet he had always to be looking at it. "I am consumed with weariness of this sorry world," he once said to a fellow priest, "I am sick to death in my soul. I must listen only to the most distressing things, and it cuts me to the heart." Another time: "My God! I've had enough of sinners! When shall I go to join the blessed?" And yet another time:

"Who is more unhappy than a priest?" (The priest was himself.) "How does he pass his time? Seeing the good God defied, His holy name blasphemed, His laws violated, His love outraged — always! A priest sees nothing else, hears nothing else. . . . He is like St. Peter in Pilate's judgment hall, always looking on while our Lord is insulted, scorned, mocked, maltreated. . . ."

It is not surprising that M. Vianney was somewhat pessimistic about fallen mankind.

"To realize the harm that Adam's sin has done you must come here (to the confessional) . . . People transgress against the good God so much that one is tempted to pray for the end of the world. One just couldn't go on were it not for a good soul here and there who comforts the heart and rests the eyes after hearing and seeing so much wickedness."

*Pourrat: Christian Spirituality*

# readers retort



In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

## Right-to-Work Arguments

Hoping there might be some breakthrough point in your closed mind for the closed shop, I submit the following: When Kansas adopted a right-to-work amendment in 1958, the union bosses prophesied doom. "When right-to-work comes to town, wages go down," was one of their favorite slogans. Industrial development in Kansas will halt, they warned. What happened? The average weekly paycheck in Kansas jumped from \$85.74 to \$99.29, and a record was set in the number of new industries settling in the state.

Prospect Park, Pa.

T. J. C.

• *The built-in evils of right-to-work laws do not reveal themselves in periods of industrial expansion and keen competition for workers, and when union bargaining has set high standards of wages for owners who compete for workers. Let a little slack come and the evils of right-to-work laws will reveal themselves quickly.*

The editors

I have read with interest the interview on right-to-work laws in your July issue. After hearing both sides of the question from people who feel they have the right answer, I had come to the conclusion that all employers were

for right-to-work laws, whether they knew what they were or not. Let me say that your interview has left no doubt in my mind that employers and employees can work together without these laws.

San Antonio, Tex.

R. F. L.

You published an interview on right-to-work laws with an anonymous person. I would like to know his qualifications as a labor expert as well as his name. He maintains that right-to-work laws are bad, but gave no reason. (Sic!) I would like to ask him this: If you say it is all right for a man to be forced to join a union after taking a job in a certain shop, why is it outlawed for an employer to require non-membership in a union to get a job? Is this fair? Just because a priest wrote up this interview in a Catholic publication are we supposed to believe it? This is one of my pet peeves. Just because a priest says it does not make it true. The purpose of your magazine is to give advice on faith and morals, not to give your opinion on matters that are no concern of yours.

Fresno, Calif.

R. A.

• *The name of the employer interviewed has been sent to this correspondent. If, in the long interview published, he was able to find no reasons for*

*this employer's stand, we are unlikely to be able to help him further. But there is a very definite moral issue at stake in industrial relations.*

The editors

After reading your interview on right-to-work laws I felt an overwhelming urge to cancel my subscription to your magazine. The man interviewed was so obviously handpicked to express your extremely slanted views that it shocked me. In a Catholic magazine, I find your lack of fair play, in presenting an issue of such national significance, appalling. But more important than your one-sidedness is the blatant way in which you insinuated that this man's viewpoints were those of the Catholic Church. If you did not mean this insinuation, I think a clarification is in order, and that you should clearly state that this viewpoint is that of a single, solitary voter. This issue is political, not religious. I am strongly in favor of right-to-work laws. I respect your opinion and that of the employer questioned, but I heartily disagree with it and with the whole idea of a political article in a religious magazine. I do agree with your idea of a Readers Retort column.

Brooklyn, N. Y.

G. A. L.

• *Here is the clarification asked for: The overwhelming majority of scholarly Catholic experts in the field of social relations is opposed to right-to-work laws. What more natural than to ask an employer who also is against right-to-work laws whether he has been influenced solely by this vast body of published Catholic opinion, rather than by his own experience? When experience brings a man into agreement with such a formidable array of sociological*

*experts, it becomes hardly the opinion of one lone, solitary voter.*

The editors

In regard to the article in the July issue which interviews a business owner about right-to-work laws, I presume that you will give equal space to a business owner who favors right-to-work laws. Also I want to ask you: Was this interview solicited or non-solicited?  
Brooklyn, N. Y.

J. L. S.

• *A thousand times more space than THE LIGUORIAN could give, reaching many millions of people more than THE LIGUORIAN reaches, is being given to the promoters of right-to-work laws in publications and propaganda sheets across the land. As to the second question, obviously an interview has to be solicited. We learned by chance that the business owner quoted in our article had come to a reasonable conviction about the evils of right-to-work laws. So we asked him whether he would agree to answer our questions on the topic for publication. He agreed and the article resulted. He was quoted verbatim, and the article was submitted to him for approval before publication.*

The editors

The fine pragmatic approach (if it works it is good) toward unions which you condone in your interview with a business man on right-to-work laws would make possible a devastating satire on the same topic. The theme would be how a union shop makes an employer prosperous, avoids trouble with employees, gives a man an edge on his competitors and in general sets him up in a favored economic position. For a good moral opinion on unions, may I suggest Barry Goldwater's new

book, "Conscience of a Conservative?"  
St. Louis, Mo.

E. J. L.

• *The satire that our correspondent suggests seems to include many of the features that proponents of right-to-work laws incorporate in their propaganda. Whose pragmatism counts? Senator Goldwater's book is required reading for all students of social questions because it represents an extreme of rugged individualism that must always be taken into account.*

The editor

I have just read your article on right-to-work laws and I did not like it. It is slanted, misleading and unfair. Slanted, because the man interviewed was obviously handpicked and certainly not representative, because automobile dealers are never known for their interest in the public (every sale is a deal, and every repair job is a question); misleading, because it distorts the arguments of the opposition by denying that union leaders come around for contributions; unfair, because it implies that to favor the union shop is to express the moral and Catholic point of view. I'm not against the publication of articles such as this, even though I disagree with them; it's your method I dislike.

Oak Park, Ill.

J. P. G.

• *It is not exactly fair, we might humbly say, to imply that there are no honest or social-minded automobile dealers in America. Quite obviously, one who believes that will not believe anything that an automobile dealer might state on a stack of Bibles. That is what is known as "no communication."*

The editors

### Race Question Again

On the whole, your magazine does an excellent job, but I wonder if you

really know how much doubt and suspicion you sow in the minds of Catholic laymen. Your constant badgering for white people and Negroes to live side by side makes one thing clear: You and the N.A.A.C.P. have similar aims, but you won't admit them. You feel that after every social and political barrier has been broken down, then interracial marriage is inevitable. You surely must agree that if you associate with any group in society, marriage into the group follows. Yet you fill these poor people with a lot of moral propaganda and lead them down the road to miscegenation. Remember, if you go around with a cripple you will become a cripple and begin to limp. How many nieces do you editors have?

Alhambra, Calif.

T. J. C.

• *The argument of this correspondent seems to be that there is an obligation on Christians to refuse justice and charity to Negroes because the practice of these virtues might lead to interracial marriage. There is no confusion in the minds of genuine believers in Jesus Christ: they know they are bound to love all their neighbors, of all races, if they wish to save their souls from hell.*

The editors

### Contented Mother

I wonder if the woman who wrote in the January issue, saying that she could find peace of mind only in contraception, realizes that she will never find peace of mind or soul in her alluring solution to her own "population problem?" Any mother, of one or ten children, gets tired and irritable at times. But when you realize that God blessed women above all other creatures in enabling them to cooperate with Him in bringing children into this world and raising them for the next, anything is worth the privilege. No so-

called worldly career could possibly approach that of wife and mother. I wonder whether some of these complaining mothers realize how thoroughly they have been brainwashed by the secular women's magazines. Would that the Catholic publications could do as complete a job in making all mothers conscious of their privileges as the secular magazines have done in behalf of false values. As for myself (who actually love doing diapers) I cannot understand how any woman can have children and not enjoy them and want more.

Ohio

Mrs. G. M.

• *Perhaps it is largely a question of spiritual maturity. We are aware that many sickly mothers, and mothers with selfish husbands, will find it difficult to understand the above sentiments. But the very fact that there are thousands of mothers like the above should help the complaining ones to realize that their plight is neither hopeless nor necessary.*

The editors

by the Church and the practical problems of married life. It is not because people want "to keep up with the Jones's" but because they must adjust to the social milieu in which they live. I realize that there are countless families who have less income than we have, but that makes me wonder all the more about the problem. Having children should bring a couple together, but in our case the fact of fertility separates us and makes the birth of children a cross. It seems that God does not intend it to be thus.

Anon

N. N.

• *The clash here is not merely between the teaching of the Church and the practical problems of the married, but between the Christ Who died on a cross for the salvation of us all, Who said that everyone of His followers must "take up his cross daily," and one who has come to feel that life should be free from all crosses. Devotion to the crucified Christ is the only remedy we know for anyone who wants to become an agnostic because of crosses.*

The editors

### Discontented Mother

I am a Catholic from birth and find myself gravely tempted to become an agnostic. I have read a great deal of literature on Catholic marriage but still cannot accept the Church's position on birth-prevention. No one can deny that procreation is the primary and essential end of marriage, but neither can it be denied that man has the responsibility to use the procreative faculty in accord with reason. I have seven children within eight years, despite frantic and distressing efforts to follow rhythm on many occasions. It seems unjust that we who have accepted the responsibilities of marriage should have to practice continence. I do not want any more children. There is a great clash between the ideals of marriage as taught

### Are We Failing?

In all this discussion of religious education for our children, is mention ever made of the fact that we might try to improve the quality of education we are now giving our public school children? Does anyone realize that the Protestant churches are way ahead of us in this respect and have been for years? They have rarely depended on parochial schools as we have, but have developed Sunday schools, youth programs and vacation schools to a point that would put many of our C.C.D. centers to shame. Yet we have a wonderful program — theoretically. The trouble is that we are not putting it to full use. In too many areas we give an

inexperienced teacher a 30 cent catechism and 35 children and expect her to do the best she can. The strange thing is that Catholic parents have not rebelled against this utterly inadequate religious training of their children.

California

Catechism Teacher

• *This indictment is far too sweeping, even though it should give thought to both pastors and parents. To say that in all cases the Protestant churches have far surpassed the Catholic in the manner of instructing public school children is a generalization that would be difficult to support. To us, who have been in hundreds of parishes, the strange thing is, not that Catholic parents have not rebelled against inadequate instruction for their public school children, but that so many have not cooperated with the program offered their children by their diocese and parish. We repeat, however, that there is a well-taken point here, made by a zealous teacher, and that it should not be swept under the rug in favor of any self-congratulations.*

The editors

### Grade School Dances

This may be out of line, but I want to ask a question. Why can't some rule be laid down by the Church in regard to these grade school dances? I don't believe in them, agreeing wholeheartedly with the article in THE LIGUORIAN some time ago which condemned them. I so want to do the right thing, but here I find myself with my oldest girl (the oldest of five) being about the only child in our parochial grade school who is not allowed to go to the dances held under the auspices of the school. This makes me look like a rebel, and of course makes life very difficult for my child.

Anon

Mrs. N. N.

• *Our stand has not changed on the imprudence of ballroom dancing parties for grade school children because of the premature emphasis they place on boy-girl relationships, with all sorts of subsequent complications. In some areas our explanation of this matter (available from Liguorian Pamphlets, Liguori, Mo. in a 5c pamphlet entitled, "Should Grade School Children Have Dancing Parties?") has caused both parents and school authorities to revise their thinking on the subject. Recently one of the largest secular magazines in the nation published an article that condemned grade school dancing parties as harmful to children. We believe that the movement against them will grow. Meanwhile we urge wise parents, who may suffer from seeming singular in their locality by opposing them, to hold the line at least for their own families.*

The editors

### Fine Broth Of A Saint

I am a member of the Ladies Auxiliary of the Ancient Order of Hibernians. We regard THE LIGUORIAN as second to none in America. We were amazed, therefore, and could scarcely believe the evidence of our eyes when, on remailing some old LIGUORIANS, we noticed you had not one word to say about St. Patrick in March 1959 or March 1960. You made some mention in one of those issues of St. Joseph of Arimathea. Well, with all due respect to this saint, he only visited our Lord at night, and did not risk his life by coming out in the open like St. Patrick. He looked after our Lord after he died, but that's too late. Most of the saints are noted for some particular virtue, deed or event. St. Patrick happens to be the only one who converted an entire nation, which in turn spread

the faith over the whole world. What we say is, don't ignore him!

Quebec, Canada L. A. A. O. H.

• *Although we may have slighted St. Patrick in March, we gave him a big slice of our space in the July, 1960, LIGUORIAN. He was a great saint indeed, but since there is no jealousy among the saints in heaven, we have no desire to instigate it among saints' admirers here on earth. Who knows? Perhaps in heaven Patrick and Joseph of Arimathea are bosom friends.*

The editors

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I am a young mother with six children under eight. I just finished reading the story of St. Patrick in the July issue to my children and they loved it. Why not feature some more of these delightful stories of the saints? I think your magazine is just wonderful. It gets carried from room to room, and when there is a spare minute, often gets reached for.

Wisconsin

Mrs. N. N.

### Locating Liege

Although not a Walloon, I was a bit shocked to see Father Rietcheck in his otherwise excellent article on the Blessed Sacrament devotion change the map and put Liege in France. We Belgians may or may not have many on the list of honor in heaven, but we certainly are proud that Juliana de Mont Cornillon is one of ours.

Roseau, Dominica

Fr. F., C.S.S.R.

### Vocations Needed

What a challenge and rebuke to many parishes and areas: 600 vocations from two Chicago Redemptorist parishes, as told in the July LIGUORIAN. The current U. S. census reveals one-third of

all Americans now live in Suburbia, which means at least ten million Catholics, with the highest income of any Catholics in the world, or in all history. But when it comes to vocations, Catholic action, membership in third orders, Knights of Columbus, NCCM, etc. where are they? Our archdiocesan major seminary had only twelve graduates this year, not one from a suburban parish. In the minor seminary, from which must come the priests of the next decade, only one student from this county, annual income per resident, \$9544, highest in California. What's wrong? What can be done to remedy the situation? Somebody ought to think about answers to these questions.

California

P. B.

• *The causes of the shortage of priests are complex, but one can be sure that bishops are thinking very seriously about the problem. Articles in the September and October LIGUORIAN discuss what the family can do about fostering vocations.*

The editors

### Kind Words

I am a widow of 55, and have been a reader of THE LIGUORIAN for the past several years. With my renewal I want to take the opportunity to say many thanks for your magazine. It is the best of all the periodicals I have read, and it is the only one I read from cover to cover. And I'd like to add a word of praise for your outside cover, always so striking and attractive.

Pittsburgh, Pa.

Mrs. G. G.

While I have the opportunity I'd like to say that I think THE LIGUORIAN should be "required reading" for all seminarians. It's good preparation for the active apostolate.

Wis.

Father N. L.



# A MIRACLE

## FOR THE BISHOP

To get miracles approved for a cause of canonization is not an easy matter. At present there are more than one thousand cases pending before the Congregation of Rites, which is the Vatican office in charge of this work in Rome.

THE bishop needs a miracle. Bishop John Nepomucene Neumann, C.S.S.R., fifth bishop of Philadelphia, died on January 5, 1860. He was a very holy man, and the cause of his canonization has been introduced in Rome. It has passed through several difficult stages successfully.

But if the day is to come when this holy man will be officially declared *Blessed John Neumann*, there must be two *first class miracles* worked by almighty God through his intercession. After that, he will need two more of the same *first class miracles* in order to reach the final step of canonization, and to be given the official title of *Saint John Neumann*.

To get miracles approved for a cause of canonization is not an easy matter. At the present time, there are

R. J. MILLER, C.S.S.R.

more than one thousand cases of canonization pending before the Congregation of Rites, which is the Vatican office in Rome in charge of this work.

Examining miracles is only one phase of the process; but it is a phase so involved, so bristling with legal formalities and medical cross examinations, requiring the cooperation of so many persons, and costing so much money, that it might be said to need a miracle of its own to see it through.

A story is told in Rome that when the cause of the wonder-working Redemptorist lay brother, St. Gerard Majella, was finished, and they asked the priest in charge what had been

St. Gerard's greatest miracle, he replied: "Paying the expenses of his canonization!"

\* \* \*

THE procedure of the Holy See in dealing with such miracles is that of a court trial. There are judges, lawyers, witnesses, and there is a vast body of highly specialized law, covering rules of evidence, constitution of the courts, and methods of procedure. Among the lawyers there is one who is known officially as the *Promoter of the Faith*, but to whom the popular voice has given the name of *devil's advocate*. His function is to make sure that the interests of truth and objectivity are rightly served. If there are objections to the alleged miracle or the general cause of the prospective saint, he is the one who must raise them. Hence his unsavoury nickname.

As to the proposed miracle, the facts of the case are first gathered by a priest known as the *Postulator General*, whose function it is to sponsor and guide causes of beatification and canonization. On hearing of a remarkable cure ascribed to the intercession of a prospective saint, he will prepare an initial brief something like the following:

"INSTANTANEOUS AND PERFECT CURE OF JOHN X OF FRACTURE OF THE CRANIUM, THROUGH THE INTERCESSION OF THE VENERABLE FRANCIS HENRY.

1. On the night of July 8-9, 1949, John X was struck by an automobile in the city of X.

2. The subject was picked up unconscious and rushed in an ambulance to St. X hospital in the vicinity.

3. On reaching the hospital, he was found to be bleeding from the mouth and right ear.

4. The physician on duty diagnosed as follows: serious condition, shock, pupillary rigidity, fracture of the base of the cranium, fracture of the right ribs with lesion of the pleura and subcutaneous emphysema of neck and hemithorax.

5. During the night of July 9 a state of marked agitation set in, and the patient vomited blood.

6. On the 12th of July extreme unction was administered. At this time relics of Ven. Francis Henry were applied to his body by relatives.

7. Next day there was sudden improvement in the patient's condition.

8. The doctor, sisters, and attendants were greatly surprised by this inexplicable turn for the better.

9. On August 10 the patient was discharged from the hospital as cured.

10. Since that time he has enjoyed continual good health.

Well-informed witnesses are prepared to attest the truth of all the above statements."

NOTE that there is a claim here of an actual physical lesion being inexplicably healed. Cure of an illness due to hysteria or neurosis is not considered as suitable in this matter, because the supernatural char-

acter of the cure cannot be sufficiently established.

The Postulator General submits his brief to the Congregation of Rites in Rome, with a request that formal inquiry be made. The next step will be for the Congregation of Rites to designate officially a diocesan Court of Enquiry in the diocese where the event took place. The members of this court are thereby qualified to examine the witnesses at first hand, according to comprehensive questionnaires prepared by the Promoter of the Faith. This court of inquiry will consist of three or five associate judges, a physician especially qualified in the area under investigation, a Promoter of the Faith or local *devil's advocate*, and a notary or clerk of the court.

The hearings of this Court of Enquiry often last for months. Obviously there are difficulties involved in assembling all the members of the court at the same time. It is not always easy for doctors to find free time to testify, or assume the added duties of consulting physician. Some of the witnesses who must be interviewed may live at a great distance. These difficulties, incidentally, furnish one indication of the financial outlay required to promote a cause of beatification, for all these witnesses must have their expenses paid, and the officials must receive their due fees, as is true in any judicial process, whether civil or canonical.

When all the witnesses have been heard in accordance with the pre-

scribed list of questions, as well as special questions which may be interposed by the members of the court, the handwritten testimony is duly authenticated and made into a volume. Often this will run to several hundred pages. One copy is filed in the diocesan archives, and another is sent to Rome. Here the Congregation of Rites holds a court session for the sole purpose of examining into the validity of the process, that is, whether in the diocesan inquiry all the prescribed formalities were observed.

Now begins the Roman phase of the investigation. In the Eternal City are a number of doctors, experts in their profession, who are formally accredited to the Congregation of Rites for the purpose of examining miracles. These examine the testimony, and each writes an independent opinion. If they both reject the miracle as insufficient for the case in hand, then that particular miracle is finished: if there is disagreement, a third doctor may be consulted.

Meanwhile the Roman Promoter of the Faith (or *devil's advocate*) has drawn up his brief on the miracle in which he lists any objections that might be made to it. His purpose always is to make sure that the interests of truth are properly served.

But the miracle is not yet accepted. In fact, it is only now that the real discussion of it begins. Up to now the whole process has been concerned with getting together the authentic evidence with the facts for and against. Now that the case has been

properly presented, the jury is ready to discuss its verdict. Included in the jury here are the officials, theologians and cardinals who are members of the Congregation of Rites, all of whom are supplied with copies of the pertinent documents for their careful study.

A series of meetings now takes place for the discussion of the case by these officials. There is an *ante-preparatory* meeting which is held in the residence of the cardinal who has been named sponsor of the cause. A *preparatory meeting* in one of the halls of the Vatican is held for further discussion. If all goes well in these meetings, a *General Congregation* is held in the Vatican, not only with officials and cardinals in attendance, but with the Holy Father himself present. Opinions are read, discussion follows, and the final vote is taken.

If all is favorable, and the pope himself approves, he orders the promulgation of a decree to the effect that "it has been proved that the miracle has been worked through the intercession of the servant of God."

\* \* \*

**S**UCH is the procedure for studying and approving a miracle in a cause of beatification or canonization. Two such miracles are necessary for beatification, and two more for canonization. Of course, the in-

vestigation of the miracles has been preceded by an even more detailed examination of the personal life of the candidate. It must be solidly established that in all aspects of his life he was heroic in his love of God and in the other virtues.

The question might be raised: how can an alleged miracle possibly work its way through this heavy screen of investigation with the cumbrous ceremonial which surrounds it? Yet it is remarkable that many miracles do survive the close scrutiny and are found to be entirely without natural explanation. Since 1900 some 125 causes of canonization and beatification have been brought to a successful conclusion, with the necessary miracles established in each case.

Surely this is an outstanding proof that God lives and breathes in the Church which He founded. Nowhere is the Church more divine than in the way she traffics with God almighty in the matter of miracles for canonization. She says in effect to God: "Lord, if it pleases You to give approval of the holiness of Your servant by working miracles through his intercession, these are the conditions You must fulfill. Only on these conditions will I accept the miracles as coming from Your hand."

And God accepts the challenge and works the miracles. For did not Christ say to Peter long ago: "Whatever you bind upon earth, shall be bound also in heaven."

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When praying to be delivered from temptation do not peep at it through your fingers.

*With this large selection of letters representing many reactions of readers to school uniforms, this debate will be closed.*

DONALD F. MILLER, C.S.S.R.

**I**N THE June issue of THE LIGUORIAN, the column "For Wives and Husbands Only" discussed just a few of the pros and cons of compulsory school uniforms in Catholic schools. Our own comment was that this matter is best left to the authorities of the school, and that even though they make a decision contrary to one's own feelings in the matter, it should be accepted and carried out in a spirit of obedience.

We asked readers for their opinions and we got them in large numbers. The letters we received ran just about two to one in favor of school uniforms, with a few letters not taking sides but making suggestions that may well be considered by both parents and school authorities. The number of letters published here represents as fair a proportion of the pro and con letters as we could reach.

# What Readers Think of School Uniforms

One thread seems to run through the majority of letters, those published here and not published. It is the question of whether uniforms are economical or not. Those parents whose children have been using uniforms for a long time seem to agree that they are more economical than freedom of choice in clothing. Those parents whose schools have just introduced uniforms seem to dread the initial expense, and sometimes to forget that uniforms can be "hand-me-downs" just as other types of clothing.

But from here on our readers have the floor.

## I. In favor of uniforms

### From Ohio:

Two years ago, with our pastor's approval we put out feelers in our parish to see whether we could not reach an agreement to use uniforms in our school. I am now anxiously waiting to find out whether you priests have run into the extreme, vehement, furious, fierce, violent controversy that arose in our parish. What is the hidden factor about uniforms that evokes such passionate reactions? I am a convert, happy and proud to be a Catholic. We Catholics put ourselves under tremendous financial obligations to build and maintain our schools. We insist on our children receiving a Catholic education. Why then, this awful aversion of some to uniforms which best symbolize these facts? Competition in dress was developing to a ridiculous extreme in our parish. Why do so many want it that way?

Mrs. N. N.

### From New Jersey:

Considering a total cost of \$28 to dress completely two girls with washable, drip-dry, no-iron uniforms, blouses and bow ties, I find that for 280 school days it costs me just 10 cents a day to clothe my children. Since the majority of parents have sense enough to obey school rules that promote the knowledge, ability, character and discipline of their children, it is necessary to demand this obedience from objecting minorities, because the children of these are usually most in need of the school rules. I know this as a registered nurse who have worked in many schools. And I worked in uniform, which I wore with undiluted pride.

Mrs. H. W.

### From New York:

Compulsory school uniforms are a godsend to us. We are fortunate to have five boys in a Catholic school and will have two more soon. In their neat uniforms they are a credit to their home and school. God bless the sisters and teachers; the sight of a class in uniform must be a joy to them too. Count me as approving uniforms wholeheartedly; furthermore, I'm happy to cooperate in any suggestions or rule the school authorities make for the good of all.

Mrs. E. M.

### From Alberta, Canada:

How can anyone doubt that the wearing of school uniforms protects the dignity of the poor child, while it restrains the vanity and extravagance of those who have too much of everything? And by the way, who feels more strongly about compulsory uniforms than the members of religious orders? Name one that would want freedom in this matter.

Mrs. V. M. W.

### From Ohio:

The quibbling over school uniforms seems ridiculous to me, a mother of six. If the nuns and priests at school ruled that green hair was to be part of my children's uniform, gladly would I conform, so grateful am I to be able to send our children to a Catholic school. In our own parish we do not have a school, so we are sending our children to a Catholic school eight miles away. We gladly pay for tuition, transportation and for uniforms. These last however save so much money and time that the other financial burden is not so heavy.

Mrs. R. E.

#### From Minnesota:

Thank goodness my children go to a Catholic school that insists on uniforms. We are happy because they are cheaper than other clothes, the children are happy because they are like everyone else, and even my non-Catholic neighbors often say how nice our children look, and how much they wish the public schools would adopt uniforms.

Mrs. J. A.

#### From New York:

I wore uniforms for 12 years, through grade and high schools, and never felt my rights being stepped on. I've never heard any parents in our parish complain on this score. In our part of the country people are so grateful to be able to have their children accepted in a Catholic school that they would send them in sackcloth and ashes or in space suits just to get them there.

Mrs. M. H.

#### From Michigan:

I love the uniforms our six children are required to wear at school because they are easily kept clean and look so nice all the time. Two uniforms and four blouses per child last us all year. Also, I can forget the terrible feeling I had in school, coming from a large family, because we could never afford clothes like the other children's.

Mrs. S. M. B.

#### From California:

The expense of school uniforms is nominal when compared with the cost of the dozens of dresses that would be required without them. I have six children, five girls, four in grade school. Since the oldest girl started grade school seven years ago, I have pur-

chased 13 jumpers required by our school. I have about six passed on to me by a friend. All four of my girls have had the use of these uniforms, because they are the easiest kind of clothing to hand down from one to the other. Besides, uniforms are the only answer to envious comparisons among children. When I think of all the ruffles and frills I might be ironing five days a week I say, "Hurrah for uniforms."

Mrs. R. B. S.

#### From Oregon:

No other article of clothing gets such complete wear as a school uniform, but whether the child is small, large, thin or heavy, the uniform always looks neat. And nobody knows whether the child is from a poor or a rich family. We parents are spared the endless question, "What shall I wear?" and the complaints of having to wear "the same old dress" two days in a row.

Mrs. J. A. P.

#### From Missouri:

I can't see how anyone can object to school uniforms. They save endless friction in the home. No begging for new dresses to keep up with other children. No decisions to make each day. The uniforms save tremendously on washing and ironing. The girls themselves like them. As for expense, my girls get by nicely with one jumper and three or four blouses a year. Ten outfits of ordinary clothes would hardly be enough. Most important of all, the children are spared from comparing clothes and envying those of one another.

Mrs. S. E. I.

THE LIGUORIAN



### From Illinois:

As a mother who has had children in schools requiring uniforms for 15 years, I cannot understand how anyone can say that this practice creates a hardship. It is very economical; a grade school uniform never costs more than eight or ten dollars and often lasts for years. It makes for harmony in the home always to have the next day's wardrobe preassigned. Do parents who resent uniforms resent the school hours, the curriculum and other rules of the school? They talk about the "natural rights" of parents; what more natural than to see their children grow up to learn to like and be liked by others. If the parents don't like the rules, let them choose another school.

Mrs. J. S.

### From Michigan:

I can't resist writing about the school uniform problem. The statement that school uniforms inflict hardship on parents and start enmities and factions in parishes is silly to me. The benefits of uniforms far outweigh the hardships their opponents list. Any difficulties aroused among adults are as nothing compared to the hurt felt by children when one brags to others about a new and expensive dress such as the parents of the other children cannot afford. We have uniforms in our school, thank God, and they save us money and heartaches and many other problems.

Mrs. W. S. M.

## II. Against Uniforms

### From Vermont:

I believe the uniform idea is a carry-over from European-Canadian society which is very class-conscious. I don't see the need in this country. The one

point that no one in authority seems to care much about is that about the only area in which a large family can save money is that of wearing second-hand clothing. I believe in making sacrifices for my religion, but clothing is not religion. When we marry, we are encouraged to have large families; then by canon law we are obliged (except for good reason) to send them to Catholic schools; then the authorities say you must have such and such clothing for the children. I think this amounts to polite blackmail. In a lot of cases the school makes a commission on the uniforms, which is something they don't always tell.

Mrs. N. N

### From Missouri:

Those monotonous sleazy uniforms which most Catholic schools seem to use certainly don't improve a girl's personality. Everyone doesn't look well in the same kind of dress, and the children get very tired of it. In our parish this matter was never voted on, just made a rule. I can see how private Catholic academies can decide on uniforms, but in our Catholic parochial schools there should be a more democratic way of deciding a matter like this.

Mrs. P. H.

### From New York:

I have nothing against uniforms, which our children will be required to wear to school next September, except this: I just can't afford them. My children dress in hand-me-down clothes; only a few I buy. Now what do I do, take my children out of school after all my sacrifices to help build the school? I love my children too much to take a chance on secular education, yet they must have uniforms by Sep-

tember and I don't know what to do. My heart is heavy, and I think of the rebuke of our Lord to the Pharisees: "They bind heavy and insupportable burdens and lay them on men's shoulders, but with a finger of their own they will not move them."

Mrs. N. N.

#### From Indiana:

I think the only reason for which school uniforms are decided upon is pride. Someone thinks all the children would look nice dressed in the same way. I am not against uniforms when they are economical. Last year I had three girls in high school and they wore uniforms which were economical because at that age girls don't outgrow clothes so fast. But I believe they are an unnecessary expense and headache for grade school girls. They won't help the ones who need help, and only add another worry to those who are already overburdened with expenses.

Mrs. B. A. G.

#### From Anon:

If anyone can't see the difference between a priest or religious wearing a uniform of his own free choosing and one that is forced upon a little Catholic child, I cannot hope to reason with him. What philosophy of life holds as a basic doctrine that the end justifies the means? The ugly, vile thing called Communism. The means in this case is school uniforms. The so-called end is the elimination of jealousy and economy for parents. Neither of these ends is a valid one. There is no economy for me as a mother of a large family, and it is contrary to Christ's teaching to try to force people into good. Uniforms are morally wrong. . . .

Mrs. N. N.

#### From Kansas:

Who should have the final say as to whether our girls should wear school uniforms or not? Since it is not a spiritual question, surely it is immaterial to our priests. There are sisters for and against, and some who couldn't care less what is done. Why should parents who want uniforms force the rest to adopt them unless it is by a large majority vote? Nobody wants to vote on what to have for dessert at a tea, but I for one want to have a hearing and a vote when it comes to dressing my children. We are expecting our 10th child. The children all use hand-me-downs or clothes bought on sale. We just cannot afford uniforms. We don't want a medal for doing our duty. We just want to be left to our own devices when it comes to making ends meet.

Mrs. R. E. B.

#### From Ohio:

I believe that it is the right of parents to choose a school for their children. That is why I have chosen a Catholic school. I do not see why the school should have the authority to dictate what the children should wear, as long as they are dressed properly. For many of us uniforms are not an economy measure. Other clothing could be passed on from child to child. I object strongly to uniforms. Perhaps before long they will put stripes on the uniforms and pin a number on the backs and do away with names. I am proud to be a Catholic, but can't the Church give us a little freedom of choice as she guides us to heaven?

Mrs. M. M. W.

#### From Ohio:

I think that uniform companies have a good racket for themselves. Our

children are required to wear jumpers and white blouses. The material in the jumpers ravel and fades and is not worth the six dollars they cost. The emblem is 30 cents more and the blouse a dollar. Since I sew, I know I could dress my daughter for much less money.

Mrs. J. E. W.

#### From Illinois:

To me compulsory school uniforms smack of regimentation, Communism and Hitlerism. Only we are calling it Catholicism.

Mrs. N. N.

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### III. Suggestions

#### From Texas:

I truly feel that it is within the province of the school to decide whether a uniform should be worn or not; but as a mother I would like to suggest that if a uniform is decided upon, the school authorities should designate a simple frock rather than jumper and blouses which little girls just can't keep neatly tucked in at all times. I also think they should figure out a way for non-sewing mothers to buy the uniform already made. One more help would be to explain to dense persons like me just why the uniform is deemed necessary, so that we could put this across to our daughters and eliminate complaints. My friends tell me that high school girls do not mind wearing uniforms, but judging from my grade school girls and their companions, the

six to twelve year olds think them for the birds.

Mrs. O. F. S.

#### From Toyko, Japan:

We have sent our children to Catholic schools in many parts of the world, and have cussed and discussed the uniform question over and over again. There are good points on both sides. But here in Japan we have found the most practical solution in sending our boys to St. Mary's International School run by the Christian Brothers. The boys wear grey flannel trousers, white shirts, red ties, and navy blue blazers to and from school. At school they change to sport shirts, or trousers or jeans and gym shoes. They go to class and play in these clothes and change back to the uniform for the trip home (over two hours by bus). Although the initial outlay was considerable, I don't think we have had the expense here that we had in schools where the children wore their uniforms all day.

Maj. W. D.

#### From Missouri:

Why do Catholic schools, such as the academy to which we wish to send our girl, have to have such expensive uniforms? Unusual colors, costly material, etc.? Didn't any of the nuns come from homes like ours where we have to pinch? I like uniforms, even prefer them, but surely something less expensive and more easily acquired could be used.

Mrs. B. G.

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### TUNE-UP

It is good for us now and then to have troubles and adversities; for oftentimes they make a man enter into himself, that he may know that he is an exile and place not his hopes in anything of the world.

*Imitation*



# POINTED PARAGRAPHS

## Rosary Month

The month of October has been officially designated by the Church as the month of the holy rosary. Thus she calls the attention of the faithful to the fact that this ancient devotion is worthy of their continued attention.

The rosary is a prayer that in a special way commends itself to the family. When father and mother and children are gathered together for this purpose, it must inevitably follow that tranquillity and the abundance of heavenly gifts are poured out upon the household. The rosary, of course, can be prayed with profit by the individual, in the varying circumstances of his daily life. It can and should be prayed with fellow parishioners in the parish rosary devotions. But, as Pope Pius XII expressed it:

"It is above all in the bosom of the family that we desire the custom of the family rosary to be everywhere adopted, religiously preserved, and ever more intensely practiced." And he went on to ascribe the reason for this recommendation:

"It is in vain that a remedy is sought for the wavering fate of civil life if the family, the principle and foundation of the human community,

is not brought back to the norms of the Gospel."

As recently as October, 1954, the Church granted new and precious indulgences to the recitation of the family rosary. Besides the partial indulgence of ten years each day, and the monthly plenary indulgence for this devotion, three additional plenary indulgences can be gained each week, one on Saturday, and two on two other days of their choice, by members of a family who recite daily the rosary in common. A plenary indulgence can be gained also on the ten feasts of the Blessed Virgin which are on the universal calendar of the Church. To gain these indulgences the usual conditions of confession and Communion must be fulfilled.

Thus does the Church encourage her members to pray in their families.

## Mary in Russia

It is common knowledge that although Russia is ruled by men who delight in calling themselves atheists, there are many millions of people who cling to their ancient religious beliefs and practices, insofar as they are able to fulfill them. It is said, for instance, that scarcely a Russian home is without its icon or picture of the much loved mother of God.

One such icon has received special attention of late. It is called the Vladimir Mother of God, and the original, now in a Moscow museum, was for many centuries enshrined in a church located in the city of Vladimir, about 100 miles east of Moscow. This icon is the subject of a booklet recently published by the Russian Center of Fordham University.

According to an ancient tradition, St. Luke, author of the third Gospel, painted a picture of our Lady holding her divine child. This, it is said, is the prototype of a number of existing Madonnas, including the popular Mother of Perpetual Help, and the Vladimir icon which we are concerned with here. Like the Perpetual Help picture, it portrays the mutual love and tenderness that existed between mother and Child, in distinction to other pictures which stress the divinity of Christ and majesty of His mother.

The Vladimir icon was most probably painted at the beginning of the 12th century. From the beginning it inspired the greatest devotion in the people. On at least four occasions, when the invading savage Tartar tribes from the East threatened to overrun Russia and stood at the doors of Moscow, the citizens thronged in prayer to their beloved icon. Each time the city was preserved. As a sign of gratitude for their deliverance, several feast days were observed each year, on which the picture was carried in procession to the convent of the Presentation in Moscow.

So prominent was the Vladimir icon in the religious lives of the Russian people that many of the rulers received their crown before it. And when a new Patriarch was to be chosen, the names of the candidates were inserted inside the frame of the picture.

Surely it will appeal to the hearts of all sincere Catholics to pray to Mary as she is known and loved by millions of Russians so that by her intercession Russia may be freed from the yoke of godless Communism. For further information and for prints of the Vladimir Madonna, write to Bola, 761 Harrison Ave., Boston 18, Massachusetts.

### **Shipwreck on Malta**

One of the most dramatic episodes in the New Testament centers around St. Paul's shipwreck off the Mediterranean island of Malta. Readers are referred to Chapter 27 of the Acts of the Apostles for this very vivid account. St. Paul is being taken to Rome as a prisoner, and his ship is buffeted by a violent and protracted storm. "Neither sun nor stars were visible for many days, and no small storm was raging, all hope of our being saved was in consequence given up." So desperate were their straits, that when they caught a glimpse of land through the mist and rain, "they proposed to run the ship ashore there, if they could."

St. Luke, companion of St. Paul, and author of the Acts, goes on to describe the ensuing events.

"So they slipped the anchors and committed themselves to the sea . . .

but we struck a place open to two seas, and they ran the ship aground. The prow stuck fast and remained immovable, but the stern began to break up under the violence of the sea. Now the soldiers planned to kill the prisoners lest any of them should swim ashore and escape, but the centurion, wishing to save Paul, put a stop to their plan. He ordered those who could swim to jump overboard first and get to land, and they brought the rest in, some on planks and others on various pieces from the ship. . . .

"After our escape we learned that the island was called Malta. And the natives showed us no little kindness, for they kindled a fire and refreshed us all because of the rain that had set in, and the cold. . . . And they honored us with many marks of honor, and when we sailed, they provided us with such things as we needed."

According to a firm tradition, the entire island was converted to Christianity by the great apostle of the

Gentiles during this three month stay. All this occurred in the year 60 A.D., so that Malta, this year, has been celebrating, with due solemnity and rejoicing, the 19th centenary of the event. Cardinal Muench, former bishop of Fargo, North Dakota, was the papal legate to the centenary celebrations in July.

Today 311,000 of Malta's 321,000 inhabitants are Catholic. They have tenaciously preserved their faith through all the drift and wear of the centuries. This fact, it seems to us, is a good example of the far-reaching consequences of sincere and unfeigned charity. The sturdy ancestors of present day Maltese were kind to the victims of a shipwreck, and courageous enough to accept the truths which St. Paul preached, even though these ran counter to their easy paganism. And their kindness and courage has brought continued blessing on the island down to the present day. May the children of Malta continue to prove worthy of their fathers.

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#### DIVINE GUIDANCE

God has created all things for good; all things for their greatest good; everything for its own good. . . . He looks on me individually, He calls me by my name. . . . God knows what is my greatest happiness, but I do not. There is no rule about what is happy and good; what suits one would not suit another. And the ways by which perfection is reached vary very much; the medicines necessary for our souls are very different from each other. Thus God leads us by strange ways; we know He wills our happiness, but we neither know what our happiness is, nor the way. . . . Let us put ourselves into His hands, and not be startled though He leads us by a strange way, a *mirabilis via*, as the Church speaks. Let us be sure He will lead us right, that He will bring us to that which is, not indeed what we think best, nor what is best for another, but what is best for us.

*Cardinal Newman: Meditations and Devotions*

# LIGUORIANA



## The Practice of the Love of Jesus Christ

### Chapter VIII—Love Is Not Perverse

*By St. Alphonsus Liguori*

*Translated by*

*C. D. McEnniry, C.S.S.R.*

**H**E WHO LOVES Jesus Christ avoids all lukewarmness in the service of God and strives to attain holiness. Growth in holiness is attained by:

1. Desire
2. Determination
3. Meditation
4. Holy Communion
5. Prayer

Love is never perverse. According to St. Gregory this means that because charity or love of God is always occupied with God, it simply cannot accept anything that is not right and just. The same thought is well expressed by the apostle St. Paul. Love, he says, is the bond binding together in the soul all the most perfect virtues. "But above all these things, have love, which is the bond of perfection." (Col. 3:14) Since love strives for holiness, it naturally recoils from that lukewarmness with which some persons pretend to serve

God at the serious risk of losing divine love, the grace of God, the soul — everything.

Mark well however that there are two kinds of lukewarmness; the one unavoidable, the other avoidable.

Unavoidable lukewarmness is that from which the saints themselves are not exempt. It includes all the defects we commit without full consent, but merely through human frailty. For example: distractions in prayer, overwrought feelings, idle words, vain curiosity, showing off before others, too much attention to food and drink, lack of promptness in controlling sensual inclinations, and the like.

We should of course avoid these defects as much as we can; but, on account of the weakness of our nature infected by sin, it is impossible to avoid them all. We should also repent of them because they displease God; but, as we noted in the preceding chapter, we should take care not to let them worry us. St. Francis de Sales wrote: "Worrisome thoughts come not from God, the Prince of Peace, but from the devil, from self-love or from our too high opinion of ourselves."



Such disturbing thoughts should be disregarded. The same saint says that just as these faults are committed without an act of the will so they are forgiven without an act of the will. An act of contrition, an act of love, is sufficient to cancel them.

The Benedictine nun, Sister Mary Crucified, once saw a globe of fire; wisps of straw, thrown on this blazing globe, were turned to ashes. By this she was given to understand that a fervent act of the love of God destroys all the defects that happen to be on our souls. So too does Holy Communion, according to the Council of Trent (Sess. 13, c.2), which calls the Eucharist "an antidote whereby we are freed from our daily faults." Such faults are indeed defects, but they do not hinder holiness, that is, they do not prevent us from walking on the road to holiness; for nobody in this world actually reaches perfect holiness until he arrives at the kingdom of the blessed.

The lukewarmness, however, that really does hinder perfection is *avoidable* lukewarmness, by which one commits deliberate venial sins; for all these faults committed with open eyes can, with the grace of God, be avoided even in our present state.

**S**T. THERESA used to say: "From deliberate sin, no matter how little it may be, the Lord deliver you!" Such are, for example: little lies, backbiting, imprecations, ridiculing companions, cutting remarks, boasting, spitefulness, inordinate affection for persons of the opposite sex.

"These," wrote St. Theresa, "are a sort of worm that is not noticed until it has eaten our virtues full of holes." She warns us in another place: "By means of these little things, the devil opens gaps through which big things can enter."

With good reason then should we tremble at such faults, for they hinder God from giving us clearer light and greater strength, and they also deprive us of spiritual sweetness, so that we begin to perform our devotions with great weariness and difficulty and end by dropping meditation, Holy Communion, visits to the Blessed Sacrament, novenas, in fact, everything, as has too often been the case with such unhappy souls.

That is the meaning of the menacing words the Lord addresses to the lukewarm: "Thou art neither cold nor hot; I would that thou wert cold or hot, but because thou art lukewarm . . . I will begin to vomit thee out of My mouth." (Apoc. 3:15-16) Amazing! He says, "I would that thou wert cold." What? Is it better to be cold, that is, deprived of the grace of God, than lukewarm? Yes, in a certain sense, it is better to be cold, because they who are cold, struck with remorse of conscience after a grievous fall, will more easily amend, while the lukewarm are used to sleeping in their defects without taking the trouble of trying to amend, in fact, without even thinking about it; and so their recovery is almost hopeless. "Who once was hot, but now is lukewarm," says St. Gregory, "is beyond hope."

The Venerable Father Aloysius of Ponte said that during his life he had committed innumerable faults, but that never had he made peace with them. Some persons make peace with their faults, and this brings about their ruin, especially if the fault proceeds from self-love, thirst for popularity, money-grabbing, spitefulness in regard to a certain person, or from inordinate affection for somebody of the opposite sex. For such persons there is great danger lest, as Francis of Assisi says, hairs turn into chains to drag them to hell. At least they will never become holy, but will forfeit the great crown which God has prepared for them had they been faithful to grace.

**A** BIRD flies away the moment the string that was holding it is cut; a soul, when it has been loosed from every earthly attachment, flies at once to God; but so long as it remains bound, any thread will be enough to prevent its union with God. Many spiritual persons fall short of

holiness because they will not renounce certain little attachments.

All the harm comes from the feeble love they have for Jesus Christ. Some are bloated with self-esteem. Some lose heart when things do not go according to their wishes. Some baby themselves on the plea of delicate health. Some keep their heart wide open to external objects and their mind full of distractions by their avidity to hear and learn so many things that have nothing to do with the service of God but merely cater to idle curiosity. Some are filled with resentment at every trifling lack of attention which they imagine they have suffered and allow themselves to grow so disturbed as to drop their meditations or to lose their recollection. Some are all piety and sweetness one day, all gloom and peevishness the next, accordingly as daily happenings agree or disagree with their whims. None of these really love Jesus Christ, or they love Him very little, and they bring discredit on true devotion.

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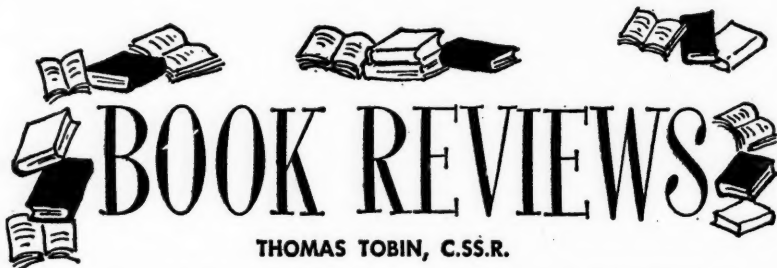
#### LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of *THE LIGUORIAN* in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of *THE LIGUORIAN* for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from *THE LIGUORIAN*, Liguori, Mo., at \$2.50 each.

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#### IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of *THE LIGUORIAN* and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.



# BOOK REVIEWS

THOMAS TOBIN, C.S.S.R.

We recommend that books listed or reviewed in THE LIGUORIAN be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to THE LIGUORIAN for further information.

## **Sinews of Love**

Thomas J. M. Burke, S.J., editor

This book portrays in pictures and text the unity of all humanity all over the world. In the beautiful prose of the introduction the editor expresses this truth. "Men and women and children, whether their noses are pierced or their faces cut by tribal markings or their nails coated with the newest plastic lacquer, whether their bodies are grotesquely bundled against the cold or exposed to the sun shifting through tropical foliage or hidden behind the cloth of fashion, are alike and bound together by their common desires." The pictures, taken by Jesuit missionaries, are of high professional caliber and show individual persons from all parts of the world as well as the work of salvation being done for them. The pictures are also used to illustrate the words of the popes on the work of the missions. Excellent pictures and a well edited book that will emphasize the fact that **Sinews of Love** bind together the missionary with his people and the people of the world.

(New American Library, \$1.95)

## **Simon Called Peter**

Mother Mary Simeon, S.H.C.J.

The purpose of human life is close friendship with Christ. St. Peter was one of the few called to the apostleship; he was the only one chosen as the Vicar of Christ. Mother Mary Simeon has taken the various passages from the New Testament that reveal the virtues and the faults of St. Peter in his contact with Christ. A book of meditations that will help the reader become a better friend of Christ in imitation of St. Peter. Perhaps a more descriptive title would have been better.

(Newman Press, \$2.25)

**With Love and Laughter**

Sister Maryanna, O.P.

In recent years the "good" books on convent life are catching up with the "bad" books. Many a modern writer has shown that convent women are very human and very un-neurotic! The latest one to issue her memoirs of religious life is Sister Maryanna, O.P. **With Love and Laughter** describes the experiences of the author. Where there is love of God and love of neighbor, laughter is not too far away. This truth is certainly exemplified in the pages of this autobiographical sketch. The text is filled with incidents and anecdotes that illustrate the human quality of the women in religious habits. Sister Maryanna is the author of prose and poetic works as well as greeting card verses. An excellent book for all those who are interested in convent life. Religious sisters will find much to stimulate the flow of their own favorite stories; lay Catholics will feel much closer to any nun through meeting Sister Maryanna; girls will be attracted to a life in which love and laughter predominate.

(Hanover House, \$3.50)

**Approach to Monasticism**

Hubert van Zeller, O.S.B.

The prolific pen of Dom Hubert has written another book on Benedictine monasticism. It is not a condensation, but rather a continuation of the material considered in the larger work, **The Holy Rule**. The first section of the book views the monastic life from the eyes of the postulant; the second part considers this life from the viewpoint of the professed monk. As usual Dom Hubert joins deep insight with clarity of expression in this latest book. He is one of the great spiritual writers of our day.

(Sheed and Ward, \$3.00)

**The Last Hours of Jesus**

Ralph Gorman, C.P.

Father Ralph Gorman, C.P., editor of **The Sign** and Scripture scholar, presents a detailed description of **The Last Hours of Jesus** in this book. It is not written for the specialist, but for the average reader who desires a readable narrative that is drawn from the findings of the experts. The book more than lives up to the promise of the preface. Father Gorman has succeeded in writing a very interesting and accurate account which presents the facts as obtained from the New Testament, supplemented by the work of scholars. He allows the reader to make his own meditation and application to his life from the text. One of the best books on the passion for the general reader.

(Sheed and Ward, \$3.95)

### **The General Councils of the Church** John L. Murphy

In the twenty centuries of the history of the Church only twenty General Councils have been held. Our own day is to witness the twenty-first General Council to begin in the near future. No member of our generation has memory of the last General Council. Interest in the future Council can awaken curiosity about its predecessors. The ready pen of Father John L. Murphy has given us a clear and simple picture of purpose and circumstances of the previous General Councils.

(Bruce Publishing Co., \$3.50)

### **A Trappist Writes Home**

Abbot Gerard McGinley, O.C.S.O.  
Father Raymond, O.C.S.O., editor

Two Trappist monks, Father Raymond and Father Louis (Thomas Merton), have made American Catholics acquainted with Trappist life. In his letters to his family the late Abbot Gerard of Piffard, New York, reveals the simplicity and sincerity that guided his life. Family ties were forged even closer by the common bond of prayer. On First Fridays Abbot Gerard offered his Mass and his family received Holy Communion to obtain the grace of a happy death for each member of the family. His letters manifest a true interest in the family, an effort to help them and a gift of quiet humor. This humor is indicated in a brief passage: "In the monastery all goes as usual. We are putting up a novitiate and a corn crib. The sides of the old corn crib are bulging out with ears of corn, and the walls of the novitiate are bulging with novices. All our crops are good."

Readers will enjoy meeting the profound wisdom and simple piety of this Trappist Abbot.

(Bruce Publishing Co., \$3.25)

### **The Catholic Booklist, 1960**

Sister Mary Reynoldine, O.P., editor

From among the 14,000 books published in 1959 a group of editors have selected books of special interest to Catholic readers. Fourteen different fields are covered. This is an indispensable guide for the librarian as well as a valuable help for those who like to read only the best books. The Catholic Library Association deserves commendation for another fine volume to be added to the works of previous years.

(Catholic Library Association, \$1.00)

### **Norms for the Novel**

Harold C. Gardiner, S.J.

This is the classic book on the relationship between morality and the novel. Father Harold C. Gardiner, S.J., literary editor of *America*, has long been recognized as an outstanding literary critic. This book has grown from reviews in the *America* of *A Tree Grows in Brooklyn* and *The Apostle*. The reviews praised the literary value of the two books and aroused a storm of protest from some quarters. Father Gardiner answered them in the pages of the magazine. The articles were published in 1944 as *Tenets for Reviewers*; subsequent editions were expanded and entitled *Tenets for Readers and Reviewers*. The present book is a completely revised and enlarged edition.

The book is divided into four parts. Part I: Five Principles for Moral Evaluation; Part II: Realism and Moral Evaluation; Part III: Principles on the Function of Literature; Part IV: Literature's Challenge and Creative Reading. The reading and study of this work will give the reader principles whereby he can judge books from an objective basis. An invaluable book for all those who read fiction.

(Hanover House, \$2.95)

### **Elements of Christian Philosophy**

Etienne Gilson

Etienne Gilson and Jacques Maritain, both Frenchmen and both laymen, are two outstanding students and authors who are readily accepted in Catholic as well as in non-Catholic circles. A favorite thesis of Gilson has been the reality of Christian philosophy, that is, a philosophy which has been aided by Christian revelation. Christian philosophy is the phrase used by Pope Leo XIII to characterize the work of St. Thomas. This present book lays down the key principles of such a philosophy. The four parts consider: 1. *Revelation and the Christian Teacher*; 2. *God*; 3. *Being*; 4. *Man*. An exceptionally fine book for the student.

(Doubleday and Co., \$6.95)

### **Popular Patron Saints**

Don Sharkey

Sister Loretta Clare, S.C.

This is another book on the lives of the saints. It differs from other collections in that the sketches are a bit lengthier and in a non-alphabetical but chronological arrangement. It lists the principal patrons of various groups and has biographical data on sixty-four saints. An informative book for reading or reference.

(Bruce Publishing Co., \$3.75)

## BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

### MOST POPULAR

(Not necessarily approved. Roman numeral indicates a moral rating according to categories used in general list.)

The Leopard (IIa)—*di Lampedusa*  
Hawaii (IIb)—*Michener*  
Advise and Consent (IIb)—*Drury*  
The Chapman Report (IV)—*Wallace*  
The Lovely Ambition (IIa)—*Chase*  
The Lincoln Lords (I)—*Hawley*  
The Constant Image (IIb)—*Davenport*  
The Affair (IIa)—*Snow*  
The View from the Fortieth Floor (IIb)—*White*  
Trustee from the Tool Room (IIa)—*Shute*  
Water of Life (IV)—*Robinson*  
Set This House on Fire (III)—*Styron*  
A Distant Trumpet (IIa)—*Horgan*  
Clea (IIb)—*Durrell*

The Man Who Laughed at Murder—*Ashe*

Red Duster, White Ensign—*Cameron*

Live and Let Live—*Chase*

The Case of the Duplicate Daughter—*Gardner*

The Operators—*Gibney*

Verdict in Question—*Jepson*

The Story of Mount Desert Island—*Morison*

Death Mask—*Peters*

Twice Dead—*Rhode*

The Maine Islands—*Simpson*

Road Block—*Waugh*

Truth and Opinion—*Wedgwood*

Dictionary of American Slang—*Wentworth & Flexner*

Admiral Togo—*Blond*

Politics, U.S.A.—*Cannon*

King of Rome—*Castelot*

The Blowing Up of the Parthenon—*de Madariaga*

Woodrow Wilson: An Intimate Memoir—*Grayson*

Watcher in the Shadows—*Household*

No High Ground—*Knebel & Bailey*

Shadow in the Waters—*Leahy*

The Good Years—*Lord*

How Can the Heart Forget—*Loring*

Mr. Citizen—*Truman*

The Truth About a Publisher—*Unwin*

Reflections of an Angry Middle-Age Editor—*Wechsler*

Giotto—*Battisti*

The Yellow Brick Road—*Cadell*

The Irish Story—*Curtayne*

Put It on the Front Page, Please!—*Cutler*

Velasquez—*Ferrari*

No Marriage in Heaven—*Fletcher*

That Certain Something—*Francis*

### I. Suitable for general reading:

View-Hunting in Italy—*Bloeme, Sidney & Allyn*

Now and at the Hour—*Cormier*

The Magnolia Jungle—*East*

A Minnesota Doctor's Home Remedies for Common and Uncommon Ailments—*Eichenlaub*

Flying Saucers: Top Secret—*Keyhoe*  
Best Sports Stories—1960—*Marsh & Ehre*

The Greatest Raid of All—*Phillips*  
Julian the Apostate—*Ricciotti*

Guide to the Bible: Vol. I—*Robert & Tricot*

Robert Frost: The Trial by Existence—*Sergeant*

Mother Is Minnie—*Untermeyer*



## **II. Suitable only for adults:**

### **A. Because of advanced style and contents:**

A Long Row to Hoe—*Clark*  
The Firmament of Time—*Eiseley*  
Taps at Reveille—*Fitzgerald*  
Angelique and the King—*Golon*  
Black Saturday—*McKee*  
The Secret of Dreams—*Meseguer*  
Sacco-Vanzetti: The Murder and the Myth—*Montgomery*  
Kreuger: Genius and Swindler—*Shaplen*  
The Earp Brothers of Tombstone—*Waters*  
The Poem Itself—*Burnshaw*  
In Spite of Thunder—*Carr*  
East Anglia—*Clarke*  
Tomfool's Pike—*Clarke*  
Best of the Best Detective Stories—*Cooke*  
Death-Wish Green—*Crane*  
Origins of the American Revolution: 1759-1766—*Knollenberg*  
To Kill a Mockingbird—*Lee*  
Saint-Exupery—*Migeo*  
Thomas Wolfe—*Nowell*  
Carnival Crossroads—*Rogers*  
American Foreign Policy—*van Hoogstrate*  
The Last Gentleman—*Barker*  
The Church of the Apostles—*Daniel-Rops*  
The Inspector—*de Hartog*  
Enjoy, Enjoy!—*Golden*  
The Life of Michelangelo—*Morgan*  
Devils in Waiting—*Motley*  
The Merry Monarch—*Pearson*  
Neither War Nor Peace—*Seton-Watson*  
Night Music—*Stolpe*  
Imperial Caesar—*Warner*  
A Fine and Private Place—*Beagle*  
The New Professors—*Bowen*  
Power and Persuasion—*Carter*  
The Lovely Ambition—*Chase*  
Abraham Flexner: An Autobiography—*Flexner*

Brittany—*Giot*

Years in Ambush—*Grenier*

Mortal Victory—*Hanson*

The Third Mystic of Avila—*Keyes*

Here's Hawaii—*Krauss*

My Three Lives—*Lightwood*

### **B. Because of immoral incidents which do not, however, invalidate the book as a whole:**

The Private World of Cully Powers—*Bluestone*

The First Sip of Wine—*Pattison*

Doctor Panto Fogo—*Saunders*

Fontamara—*Silone*

Before You Go—*Weidman*

Lord Fancy—*White*

Murder After a Fashion—*Dean*

Sleep With Slander—*Hitchens*

Murder in Mind—*Howard*

A House Full of Women—*McFarland*

The Lonely Graves—*Monig*

Ceremony in Lone Tree—*Morris*

Whisper Town—*Philips*

Survival of the Fittest—*Sherry*

A Question of Innocence—*Winks*

Fausto and Anna—*Cassola*

Pat Garrett—*O'Connor*

The Absence of a Cello—*Wallach*

The Night They Raided Minsky's—*Barber*

The Stars in Their Course—*Brown*

My Father, Charlie Chaplin—*Chaplin*

Napoleon in Love—*Delderfield*

## **III. Permissible for the discriminating adult:**

A Sunset Touch—*Pearce*

Soldier in the Rain—*Goldman*

## **IV. Not recommended to any reader:**

Has Anybody Seen My Father?—*Kinney*

Brother, Which Drummer?—*Brown*

Windmills in Brooklyn—*de Pereda*

Water of Life—*Robinson*

# LUCID INTERVALS

A journalism student was complaining to one of his professors one day that most barbers make more than authors do.

Said the student sadly: "I don't know whether to take a job in Sam's barber shop when I graduate, or to write novels."

"Toss a coin, my boy," counseled the teacher, "heads or tales."



A county agent down South had more than a little difficulty explaining the why's and the what's of federal subsidies to farmers.

"No, suh," several Southern farmers objected. "We'll have no part of any U. S. Grant."

"I'm worried about my St. Bernard dog. He chases Volkswagens."

"That's nothing to worry about. It's normal for a dog to chase cars."

"Yes, but he catches them. And then he buries them and nobody can find them any more."

A small child was explaining to her younger brother that it was wrong to work on a Sunday. The boy was puzzled.

"But what about policemen?" he said. "They have to work on Sunday. Don't they go to heaven?"

"Of course not," replied his sister with a disgusted look. "They are not needed there."

*Question: "Do you believe in clubs for women?"*

*Answer: "Yes, if peaceful means fail."*

"As the lion came charging at me," the famous explorer related, "I turned and made a leap for an overhanging branch 25 feet above the ground."

A listener asked breathlessly: "Did you make it?"

Explorer: "Not on the way up, but fortunately I caught it on the way down."

## FILE 13

Experience is a marvelous thing. It enables you to recognize a mistake whenever you make it again.

*Irish Digest*

Give the devil his due, but be very careful that there ain't much due to him.

*Josh Billings*

Definition of a waltz: Teen-ager's idea of a square dance.

## ARE HIGH SCHOOL STUDIES USELESS?

*Problem:* I can't see the usefulness of many of the things we are made to study in our Catholic high school. Of what good to me later on will be the time I have to put in on Latin and ancient history and biology and a number of other stuffy branches? When I finish high school I hope to get a job. Why can't I study only those things that will help me to get a good job and eventually make good money?

*Solution:* Please do listen to what I have to say on this matter, because it is very important. I know that it is difficult for a young person, before he is educated, to recognize the value of many of the traditional subjects that are made part of a good education. Be humble enough to grant that you are not old enough or experienced enough to analyze these things without help from those who have "gone through the mill."

You have the wrong idea of what the purpose of education is, but there are thousands of Americans who share this wrong idea with you. You are thinking of your high school education only in terms of a means to make money, to make "good" money. That is the only god, and the only goal, for many Americans. But the real purpose of a high school education is to develop your intellectual powers as a human being, to provide you with the basic knowledge and training in thinking on which further growth can be built. In a very important way, these subjects that you dislike enter into making you capable of intellectual growth and enjoyment later on.

It is true that some teen-agers show themselves so incapable of learning anything about Latin or history or various sciences that it is wise to advise them to attend a manual training or a trade school, where they can at least learn to do useful things with their hands. But these individuals will never be educated in the real sense of the word. If you are incapable of learning anything from the usual high school branches, we would advise you, too, to go to a school where your mind will not be taxed and you can learn some trade.

But if you are capable of learning, put as much energy as you can into the study of the regular topics. Even though you think now that you will be content with only a high school education, or that you may have to go to work after high school, you cannot be sure. If you study as well as you can, you will, I am sure, want to go to college after graduation. Or, if you must go to work, what you learned in high school can be the foundation on which you will be able to build a higher education through reading and private study.

(This is a chapter from the booklet, **WHAT YOUNG PEOPLE ASK ABOUT LIFE, LOVE AND MARRIAGE**. A copy of the booklet may be obtained by sending twenty-five cents to **LIGUORIAN PAMPHLETS**, Liguori, Missouri. Write to the same address for a complete list of our pamphlets.)

## *Begin Thinking of Christmas*

There are probably a number of people in your life to whom you owe some little sign of affection or gratitude or thoughtfulness at Christmas. If you don't do something about this now, you will probably forget them in the wild rush of the month before Christmas. But right now you can jot down their names and addresses and send them in to us with the request that we start them off with a year's subscription to **THE LIGUORIAN**. You may even ask to be billed later for these gifts.

### CHRISTMAS GIFT RATES

One subscription (1 year) .....\$2.00  
Additional subscriptions .....each \$1.50  
Add 25c for each subscription to Canada and foreign countries. Send as many as you wish. Include your own renewal.

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